¶ *EVPHVES.*

THE ANATOMY OF WIT.

Verie pleasant for all Gentlemen *to read, and most necessarie* to remember.

*wherein are conteined the de*lyghts that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age, by the perfectnesse of Wisedome.

¶ By Ihon Lyly Master of Art.

Corrected and augmented.

Imprinted at *London* for Gabriel Cawood *dwel*ling in Paules Churchyard,

Ames Vol 2. 1812
Harvard
CC.

b 56. d 16

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I Haue finished the first parte of Euphues, whome
I knowe I lefte readye to rosse the Seas to Eng-
land, if the winde sende him a short cut, you shall in the
second part heare what newes hee bringeth. I
hope to haue him returned with the
Summer. In the meane season I will
stay for him in the countrey, &
soone as he arriueth you shall
knowe of his
comming.

FINIS.



¶ Imprinted at *London* by *Thomas*
East, for Gabriell Cawood, dwelling
in Paules Church-yard.
1580.

BRITISH
14 JY 1920
MUSEUM

¶Euphues and his England.

CONTAINING

his voyage and aduentures, myxed with ſundry pretie diſcourſes of honeſt Loue, the diſcription of the countrey, the Court, and the manners of that Iſle.

DELIGHTFVL TO

be read, and nothing hurtfull to be regarded: wherein there is ſmall offence by lightneſſe giuen to the wiſe, and leſſe occaſion of looſenes proffered to the wanton.

¶By Iohn Lyly, Maiſter of Arte.

Commend it, or amend it.

¶Imprinted at London for Gabriell Cawood, dwelling in Paules Church-yard.
1580.



VERO NIHIL VERIVS

BRITISH MUSEUM

To the Right Honourable my

verie good Lorde and Maiſter, Edwarde de Vere, Earle of Oxenforde, Vicount Bulbecke, Lorde of Eſcales and Badleſmere, and Lorde great Chamberlaine of England, *Iohn Lyly* wiſheth long lyfe, vvith encreaſe of honour.

THe firſt picture that Phidias the firſt Painter ſhadowed, was the protraiture of his owne perſon, ſaying thus: if it be well, I will paynt many beſide Phydias, if ill, it ſhall offende none but Phydias.

In the like manner fareth it with me (Right Honourable) who neuer before handling the penſill, did for my firſt counterfaite, coulour mine owne Euphues, being of this minde, that if it were liked, I woulde drawe more beſides Euphues, if loathed, griene none but Euphues.

Since that, ſome there haue bene that either diſſembling the faults they ſawe, for feare to diſcourage me, or not examining them, for the loue they bore mee, that praiſed mine olde worke, and vrged me to make a new, whoſe words I thus aunſwered. If I ſhould coine a worſe, it woulde be thought that the former was framed by chaunce, as Protogenes did the ſome of his dogge, if a better, for flatterie, as Narciſſus did, who only was in loue, with his owne face, if none at all, as froward as the Mulitian, who being entreated, will ſcarce ſing ſol fa, but not deſired, ſtraines beyond Ela.

But their importunitie admitted no excuſe, in-ſo-much that I was enforced to preferre their friendſhippe before mine owne fame, being more carefull to ſatiſfie their requeſte, then fearefull of others reportes; ſo that

at the laſt I was content to ſet another face to Euphues, but yet iuſt behind the other, like the Image of Ianus, not rūning together, like the Hopplitides of Parrhaſius leaſt they ſhoulde ſeeme ſo vnlike Brothers, that they might be both thought baſtardes, the picture whereof I yeld as common for all to view, but the patronage onely to your Lordſhippe, as able to defend, knowing that the face of Alexander ſtamped in Copper doth make it currant, that the name of Cæſar, wrought in Cannas, is eſteemed as Cambricke, that the verye feather of an Eagle, is of force to conſume the Beetle.

I haue brought into the worlde two children, of the firſt I was deliuered, before my friendes thought mee conceiued, of the ſeconde I went a whole yeare big, and yet when euery one thought mee ready to lye downe, I did then quicken: But good huſwiues ſhall make my excuſe, who knowe that Hens doe not laye egges when they cluckle, but when they cackle, nor men ſet forth bookes when they promiſe, but when they performe. And in this I reſemble the Lappwing, who fearing hir young ones to be deſtroyed by paſſengers, flyeth with a falſe crye farre from their neſtes, making thoſe that looke for them ſeeke where they are not: So I ſuſpecting that Euphues woulde be carped of ſome curious Reader, thought by ſome falſe ſhewe to bringe them in hope of that which then I meant not, leading them with a longing of a ſeconde part, that they might ſpeake well of the firſt, being neuer farther from my ſtudie, then when they thought mee houering ouer it.

My firſt burthen comming before his time, muſt needs be a blind whelp, the ſecond brought forth after his time muſt needes bee a monſter, the one I ſent to a noble man to nurſe, who with greate loue brought him vp, for a yeare: ſo that where-ſoeuer hee wander, he hath

his

his Nurſes name in his forhead, wher ſucking his firſt milke, he cannot forget his firſt Maſter.

The other (right Honourable) being but yet in his ſwathe cloutes, I commit moſt humbly to your Lordſhips protection, that in his infancie he may be kepte by your good care from fals, and in his youth by your great countenaunce ſhielded from blowes, and in his age by your gratious continuaunce, defended from cõtempt. He is my youngeſt and my laſt, and the paine that I ſuſtained for him in trauell, hath made me paſt teeming, yet doe I thinke my ſelfe very fertile, in that I was not altogether barren. Glad I was to ſend them both abroad, leaſt making a wanton of my firſt, with a blinde conceipt, I ſhould reſemble the Ape, and kil it by cullyng it, and not able to rule the ſecond, I ſhold with the Viper, looſe my bloud, with mine own brood. Twinnes they are not, but yet brothers, the one nothing reſembling the other, and yet (as all children are now a dayes) both lyke the father. Wherin I am not vnlike vnto the vnskilfull Painter, who hauing drawen the Twinnes of Hippocrates, (who wer as like as one peaſe is to an other) & being told of his friends that they wer no more lyke than Saturne and Appollo, he had no other ſhift to manifeſt what his worke was, then ouer their heads to write: The Twinnes of Hippocrates. So may it be, that had I not named Euphues, fewe would haue thought it had ben Euphues, not that in goodnes the one ſo farre excelleth the other, but that both being ſo bad, it is hard to iudge which is the worſt.

This vnskilfulneſſe is no wayes to be couered, but as Arcius did his ſhortneſſe, who being a lyttle Poet, framed for himſelf a great picture, & I being a naughtie Painter haue gotten a moſt noble Patron: being of Vlyſſes minde, who thought himſelfe ſafe vnder the Shield of Aiax.

I haue now finiſhed both my labours, the one being hatched in the hard winter with the Alcyon, the other not daring to bud til the colde were paſt, like the Mulbery, in either of the which or in both, if I ſeeme to gleane after an others Cart, for a few eares of corne, or of the Taylors ſhreds to make me a lyuery, I will not deny, but that I am one of thoſe Poets, which the painters faine to come vnto Homers baſon, there to lap vp, that he doth caſt vp.

In that I haue written, I deſire no praiſe of others but patience, altogether vnwillyng, bicauſe euery way vnworthy to be accompted a workeman.

It ſufficeth me to be a water bough no bud, ſo I may be of the ſame roote: to be the yron, not ſteele, ſo I be in the ſame blade: to be vineger not wine, ſo I be in the ſame caſke: to grinde coulours for Appelles, though I cannot garniſh, ſo I be of the ſame ſhop. What I haue done, was onely to keepe my ſelfe from ſleepe, as the Crane doth the ſtone in hir foot, and I would alſo with the ſame crane I had bene ſilent holding a ſtone in my mouth.

But it falleth out with me, as with the young wraſtler, that came to the games of Olympia, who hauing taken a foyle, thought ſcorne to leaue, till he had receiued a fall, or him that being pricked in the finger with a Brāble, thruſteth his whole arme among the thornes for anger. For I ſeeing my ſelfe not able to ſtande on the yce, did neuertheleſſe aduenture to runne, and beeing with my firſt booke ſtriken into diſgrace, could not ceaſe vntil I was brought into cōtempt by the ſecond: where-in I reſemble thoſe, that hauing once wet their feete, care not how deepe they wade.

In the which my wading (right Honourable) if the enuious ſhall clap lead to my heeles to make me ſinke, yet if your Lordſhip with your lyttle finger doe but

holde me vp by the chinne, I ſhall ſwimme, and be ſo farre from being drowned, that I ſhall ſcarce be duckt.

When Bucephalus was painted, Appelles craued the iudgemēt of none but Zeuxis: when Iuppiter was carued, Priſius asked the cenſure of none but Lyſippus: now Euphues is ſhadowed, only I appeale to your honour, not meaning thereby to be careleſſe what others thinke, but knowing that if your Lordſhip allow it, there is none but will like it, & if there be any ſo nice, whom nothing can pleaſe, if he will not commend it, let him amend it.

And heere right Honourable, although the Hiſtorie ſeeme vnperfect, I hope your Lordſhip will pardon it.

Appelles dyed not before he could finiſh Venus, but before he durſt. Nichomachus left Tindarides rawly, for feare of anger, not for want of Art. Timomachus broke off Medea ſcarce halfe coloured, not that he was not willing to end it, but that he was threatned: I haue not made Euphues to ſtand without legges, for that I want matter to make thē, but might to maintein them: ſo that I am enforced with the olde painters to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceiue but a peece, yet cōceiue that al the reſt lay behinde the tree, or as he that painted an horſe in the riuer with halfe legges, leauing the paſternes for the viewer to imagine as in the water.

For he that vieweth Euphues, wil ſay that he is drawen but to the waſt, that he peepeth as it were behinde ſome ſcreene, that his feet are yet in the water: which maketh me preſent your Lordſhip, with the mangled body of Hector, as it appeared to Andromache, & with half a face, as the painter did him that had but one eye, for I am compelled to draw a hoſe on, before I can finiſh

niſh the legg ,& in ſteed of a foot,to ſet down a ſhoe. So that whereas I had thought to ſhew the cunning of a Chirurgian,by mine Anatomy with a knife, I muſt play the Taylor on the ſhoppe boord,with a paire of ſheeres,But whether Euphues lympe with Vulcan, as born lame,or go on ſtilts with Amphionax,for lack of legs,I truſt I may ſay,that his feet ſhold haue ben old Helena: for the poore Fiſher-man that was warned he ſhould not fiſh,did yet at his dore make nets,and the olde Vintener of Venice, that was forbidden to ſell wine,did notwithſtāding hang out an Iuie buſh. This Pamphlet right honorable cōteining the eſtate of England,I know none more fit to defend it,thē one of the Nobilitie of England, nor any of the Nobilitie, more auncient or more honorable thē your Lordſhip,beſides that,deſcribing the cōditiō of the Engliſh court,& the maieſtie of our dread Souereign,I could not finde one more noble in court,thē your Honor,who is or ſhould be vnder hir Maieſtie chiefeſt in court,by birth borne to the greateſt Office,& therfore me thought by right to be placed in great authoritie:for who ſo cōpareth the honor of your L.noble houſe,and the fidelitie of your aūceſtors,may well ſay,which no other can truly gainſay,*Vero nihil verius.* So that I commit the end of al my pains vnto your moſt honorable protectiō,aſſuring my ſelf that the little Cock-boat is ſafe,whē it is hoiſed into a tall ſhip, that the Cat dare not fetche the mouſe of the Lions den,that Euphues ſhall be without dauger by your L.patronage,otherwiſe, I cānot ſee,wher I might finde ſuccour in any noble perſonage. Thus praying cōtinually for the encreaſe of your Lordſhips honour, with all other things that either you would wiſh,or God will graunt,I ende.

Your Lordſhips moſt dutifully to commaund.

IOHN LYLY.



Vphues hauing gotten all things ne-
cessarie for his voyage into England, ac-
companied onely with Philautus, tooke
shipping the first of December 1579. by
one English Companion, whose na-
me I reserued to the last, both for
which he had often times heard both parts, began
to like his perswasion, both for the
to counsell him, for that he
England, as to comfort him
As I have found thee willing to be a fellow in my
trauaile, so should I haue thy ready to be a follower of
my counsaile: in the one shalt thou shew thy good will,
in the other thine owne wit. Sometime was it a shame
ling into an vnknowne country, as I gesse by their
shapes, but of great stature, as I heard by their speeches,
which if it be so, it behoueth vs to be the more inquisitiue
of their conditions, the more they are strangers, the more care-
full to marke the nature of their soyle, both curious to
note the fashion of the place. And surely me thinketh
we cannot better bestow our time on this coast, then to
acquaint our selues with the manners of this people, that
we may learne how to behaue our selues among them: for
there is nothing greater vnkindnesse in a strange
countrey, where the inhabitants be politique, then
to be rude: nor nothing more vnciuil, where the Gen-
tlemen be courteous. Fortune guideth such as the winde
doth ships, and wisedome ruleth them in a straunge land.

It trauailers in this our age were as wise of their
conditions, as they be venturous of their bodies, or as
willinge to reape profite by their paines, as they are
to endure perill for their pleasure, they would either pre-

ter their owne toyle before a straunge land, or good counsell before their owne conceite. But as the young scholler in Athens ought to heare Demosthenes eloquence at Corinth, and was entangled with Lais beautie, so most of our trauailers which pretende to gette a smacke of straunge languages to sharpen their wittes, are infected with vanitie by following their wilde humour and delight, growe both vpon one stocke, the Rose and the Canker in one bud, white and blacke are commonly in one border. Seeing then my good Philautus, that we are not to conquer with the sworde but by light, but to confer with wise men by policie, vs ought to take greater heede that we be not entrapped in follie, then feare to be subdued by force. And heere by the way it shall not be amisse, as well to driue away the tediousnes of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermit, who meeting with a Pilgrime at his Cell, vttered a straunge and delightfull tale, which if then Philautus were disposed to heare, and these present attentiue to haue, I will spend some time about it, knowing it both fit for vs that be trauailers to learne wittes, and not vnfit for these that be Merchants to get wealth.

Philautus although the fumes of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then a tale of an Hermit: yet was he willing to lend his eare to his friende, who had left his heart with his Lady, for you shal vnderstand that Philautus hauing read the colding Carde which Euphues sent him, sought rather to answere it, then allow it. And I doubt not but if Philautus fall into his olde vaine in England, you shall heare of his vnkind dealing in Italy. And although some shall think it impertinent to the history, they shall not finde it repugnant, no more then in one nosegay to sette two flowers, or in one counterfait two colours, which bringeth more delight then disliking.

Philautus answered Euphues in this maner.

My good Euphues, I am as willing to heare thy tale, as I am to be partaker of thy trauaile, yet I knowe not how it commeth to passe, that my eyes are eyther beanie against foule weather, or my heade so drowsie against some ill newes, that this tale shall come in good time to bring me a sleepe, and then shal I get no harme by the Hermit, though I get no good, the other that were then in the shippe, flocked about Euphues, who began in this manner.

There dwelt some-times in the Iland Scyrum, an auncient Gentleman called Callander, who aswel by his being a long gatherer, as his trade being a lewd vsurer, wared so wealthy, that he was thought to haue almost al the money in that countrey in his owne coffers, being both aged and sickly, found such weaknesse in him-selfe, that he thought nature would yelde to death, and his sicke to his diseases. This Gentleman had one onely sonne, who nothing resembled the father either in fancie or fauour, which the olde man perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedde, and the chamber being voyded, he brake with him in these termes.

Callimachus (for so was he called) thou art to young to dye, and I to olde to liue: yet as nature must of necessitie pay hir debt to death, so must she also shew hir deuotion to thee, whom I as liue had to be of some sorte of myne age, and whome alone, I must leaue behynde mee, for to be the onelye vnmistayned of all myne honour. If thou couldest aswell conceiue the care of a father, as I canne tell all the nature of a childe, or wer I as able to vtter my affection towards a sonne as thou oughtest to shewe duty to thy sire, thy vnaduisednesse should then receiue my diligent foresight, my counsell, and I

shoulde correct thy life to amende thy conditions: yet so tempered, as neither rigor might detract any thing from affection in me, or feare any whit from thee, in duty. But seeing my self so feeble that I cannot liue to be thy guid, I am resolued to giue thee such counsell as may do thee good, wherein I shall shewe my care, and discharge my dueti.

My good Bonne, thou art to receiue by my death, wealth, and by my counsel wisdome, and I would thou wert as willing to imprint the one in thy heart, as thou wilt be readie to beare the other in thy purse: To be rich is the gift of Fortune, to be wise the grace of God. Haue more minde on thy bookes then thy bags, more desire of godlinesse then gold, greater affection to dye wel, then to liue wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbridled youth, the more it is also by graue aduice counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies, that should make it fertile.

Alas Callimachus, when wealth commeth into the handes of youth before they can vse it, then fall they to all disorder that may be, feeding that with a fork in one yeare, which was not gathered together with a rake in twentie.

But why discourse I with thee of worldly affayres, being my selfe going to heauen, heere Callimachus take the key of yonder great barred chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the only rich man of the world. Thus turning him on the left side, with a deepe sigh and pitifull grone, gaue vp the ghoast.

Callimachus hauing more minde to looke to the locke, then for a thousande pounde, the breath being scarce

out of his fathers mouth, and his body yet panting with heate, opened the Cheſt, where he found nothing but a letter written very fayre, ſealed vp with his Signet of armes, with this ſuperſcription.

¶In finding nothing, thou ſhalt gaine all things.

Callimachus, although he were abaſhed at the ſight of the emptie Cheſt, yet hoping this letter would direct him to the golden Pyne, he boldlye opened it, the contents whereof followed in theſe termes.

WIſedome is great wealth. Sparing is good getting. Chriſt conſiſteth not in golde, but grace. It is better to dye with-out money, then to lyue with-out modeſtie. Put no more clothes on thy backe, then will expell colde: neither any more meat in thy belly, then may quench hunger. Vſe not chaunge in attire, nor varietie in thy diet: the one bringeth pride, the other ſurfets. Ech payne, voyd of pietie: both coſtly, vide of profit.

Go to bed with the Lambe, and riſe with the Larke: Late watching in the night, breedeth vnquyet: and long ſleeping in the daye vngodlineſſe: Flye both: this, as vnwholeſome: that as vnhoneſt.

Enter not into bandes, no not for thy beſt friends: he that payeth an other mans debt, ſeeketh his owne decay, it is as rare to ſee a rich Suretie, as a black Swan, and he that lendeth to all that will borow, sheweth great good will, but little wit. Lend not a penny without a pawne, for that will be a good gage to borow. Be not haſtie to marry, it is better to haue one plough going, then two cradells: and more profite to haue a barne filled, then a bedde. But if thou canſt not lyue chaſtly, chuſe ſuch an one, as may be more commended for humilitie, then beautie. A good huſwife is a great patrimonie: & ſhe is moſt honourable, that is moſt honeſt. If thou deſire to be olde,

beware of to much wine: If to be healthy take heede of many women: If to be rich, shun playing at all games. Long quaffing, maketh a short lyfe: Fonde lust, causeth dyre bones: and lewd pastimes, naked purses. Let the Coke be thy Phisition, and the shambles thy Apothecaries shop: He that for every qualme will take a Receipt, and cannot make two meales, vnlesse Galen be his Gods god: shall be sure to make the Phisition rich, & himselfe a begger, his body will neuer be without diseases, & his purse euer without money.

Be not to lauish in giuing almes, the charitie of this Countrey, is, God helpe thee: and the courtesie, I haue the best wine in towne for you.

Liue in the countrey, not in the Court, where neither grasse will grow, nor Mosse cleaue to thy heeles.

Thus hast thou if thou canst vse it, the whole wealth of the world, and he that cannot follow good counsel, neuer can get commoditie. I leaue thee more, then my father left me, for he dying gaue me great wealth, without care how I might keepe it, & I giue thee good counsell, with all meanes how to get riches. And no doubt, what is is gotten with wit, will be kept with warinesse, and encreased with wisedome.

God blesse thee, and I blesse thee: and as I tender thy safetie, so God deale with my soule.

Callimachus was stroken into such a maze at this his fathers last Will, that he had almost lost his former wit: And being in an extreame rage, renting his clothes and tearing his haire, began to vtter these words.

Is this the Nature of a father to deceiue his sonne, or ẏ part of crabbed age to delude credulous youthe Is the death bed, which ought to be ẏ ende of deuotion, become the beginning of deceipt? Ah Callander, friend I cannot terme thee, seeing thee so vnkinde, and Father I

will

will not call thée, whom I finde so vnnaturall.

Who so shall heare of this vngratefulnesse will rather lament thy dealyng then thy death, and merualle that a man affected outwardly with such great grauitie, should inwardly be infected wᵗ so great guile. Shal I then shew the dutie of a childe, when thou hast forgotten the Nature of a Father? No, no, for as the Torch turned downward is extinguished with the selfe same ware, which was the cause of his lyght: so Nature tourned to vnkindenesse, is quenched by those meanes it should be kindled, leauing no braunch of loue, where it found no rote of humanitie.

Thou hast carued to thy graue more gray haires, thā yeares: and yet more yeares, then vertues. Couldest thou vnder the Image of so precise holynesse, harbour the expresse patterne of barbarous crueltie? I sée now that as the Canker soonest entreth into the white Rose, so corruption doth easiest creepe into the white head.

Would Callimachus could as well digest thy malyce with patience, as thou diddest disguise it with crafte: or wold I might either bury my care wᵗ thy carcasse, or that thou hadst ended thy defame with thy death. But as the hearbe Moly hath a floure as white as snow, and a rote as black as inck, so age hath a white head shewing pietie, but a blacke heart swellyng with mischiefe. Whereby I sée that olde men are not vnlyke vnto olde Trées, whose barkes seemeth to be sounde, when their bodyes are rotten.

I wil mourne, not that thou art now dead, but because thou hast lined so long, neither doe I weepe to sée thée without breath, but to finde thée without mony. In deede of coyne thou hast left me counsayle: O politique olde man. Didst thou learne by experience, that an edge can be any thing worth, if it haue nothing to cut, or that Pioners could worke without mettalls, or wisedome thryue without where-with.

What

What auayleth it to be a cunning Lapidarie, & haue no stones? or a skilfull Pilot, & haue no shipe or a thriftie man, and haue no money. Wisedome hath no Print, Counsell is no coyner. He that in these dayes seeketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the Market, for honestie with-out money, which thriueth on either side so well, that the one hath a wittie head, & an emptie purse, the other a godly minde, and an emptie belly.

Yea, such a worlde it is, that Gods can doe nothing without golde, and who of more might? nor Princes any thing without gifts, and who of more Maiestie? nor Philosophers any thing with-out gylt, and who of more wisedome? For as among the Aegyptians, there was no man esteemed happy, that had not a beast ful of spots, so amongst vs, there is none accompted wise, that hath not his purse full of golde. And hadst thou not loued money so wel, thou wouldest neuer haue lined so warily, and dyed so wickedly, who either burying thy treasure, doest hope to mete it in Hell, or borowing it of the Diuell, hast rendered him the whole, the interest whereof, I feare me commeth to no lesse, then the price of thy soule.

But whether art thou carped Callimachus, rage can neither reduce thy fathers lyfe, nor recouer his treasure. Let it suffice thee, that he was vnkinde, and thou vnfortunate, that he is dead and heareth thee not, that thou art alyue and profitest nothing.

But what did my father thinke, that too much wealth would make me proud, and feared not too great misery wold make me desperate? Whilest he was beginning a fresh to renew his complaints, & reuile his parents, his kinsfolke assembled, who caused him to bridle his lauish tongue, although they mervailed at his piteous tale: For it was wel knowen to them al, that Cassander, had more money then halfe the countrey, and loued Callimachus

better

better then his owne selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting order for al things requisite for his fathers funeralls, who being brought with due reuerence vnto the graue, hee returned home, making a short Inuentorie to his fathers long Will. And hauing made ready mony of such mouables as were in his house, put both them and his house into his purse, resoluing nowe with himselfe in this extremitie, either with the hazarde of his labour to gaine wealth, or by misfortune to seeke death, accompting it great shame to liue with-out trauaile, as griefe to be left without treasure, and although he were earnestly entreatred, as well by good profers of gentle perswasions to weane himselfe from so desolate, or rather desperate life, he woulde not herken either to his owne commodities or their counselles: For seeing (saide he) I am left heyre to all the worlde, I meane to execute my authoritie, and claime my landes in all places of the worlde. Who now so rich as Callimachus? Who had as manye reuenues euerye where as in his owne countrey? Thus being in a readinesse to departe, apparelled in all coulours, as one fitte for all companies, and willing to see all countries, iourneyed three or foure dayes very deuoutly lyke a Pilgrime who straying out of his path-way, and somwhat wearie, not vsed to such day labours, rested him-selfe vpon the side of a siluer streame euen almost in the grisping of the euening, where thinking to steale a nappe, beganne to close his eyes. As hee was thus betweene slumbring and waking, hee heard one cough pitiously, which caused him to start, and seeing no creature, he searched diligentlye in euery bushe, and vnder euery shrubbe, at the last hee lyghted on a little caue, where thrusting in his head, more bolde then wise, hee espyed an old man cladde all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his knees, with

him no earthly creature, ſauing onely a Mouſe ſléping in a Cats eare.

Ouer the fire this good olde man ſate, leaning his head to loke into a little earthen veſſell which ſtode by him.

Callimachus delighted more then abaſhed at this ſtraunge ſight, thought to ſée the manner of his hoſt, before he would be his gueſt.

This olde man immediatelye toke out of his potte certeine rotes, on the which he fedde hungerly, hauing no other drinke then fayre water. But that which was moſt of all to be conſidered and noted, the Mouſe and the Catte fell to their victualles, being ſuch reliques as the olde man had left, yea and that ſo louinglye, as one woulde haue thought them both married, iudging the Mouſe to be very wilde, or the Cat very tame.

Callimachus coulde not refraine laughter to beholde the ſolempne feaſt, at the voyce where-of the olde man aroſe, and demaunded who was there: vnto whom Callimachus aunſwered: Father, one that wiſheth thée both greater chéere and better ſeruauntes: vnto whom he replyed ſhoaring vp his eyes, by Iis ſonne, I accompt the chéere good, which maintaineth health, and the ſeruauntes honeſt, whome I finde faithfull. And if thou neyther thinke ſcorne of my company nor my Cell, enter and welcome, the which offer Callimachus accepted with great thankes, who thought his lodging would bée better then his ſupper.

The nexte morning the olde man being very inquiſitiue of Callimachus what he was, where he dwelt, and whether he would, Callimachus diſcourſed with him in perticulers, as before, touching his fathers death and deſpite, againſt whom he vttered ſo manye bytter and burning woordes, as the olde Hermittes eares gloed to heare them, and my tongue would blyſter if I ſhould vtter them.

Moreouer he added that he was determyned to ſéeke adue-

aduentures in ſtraunge landes, and either to fetch the golden fleece by trauaile, or ſuſtaine the force of Fortune by his owne wilfull folly.

Now Philautus, thou ſhalt vnderſtand that this olde Hermit, which was named alſo Caſſander, was brother to Callimachus Father, and Vncle to Callimachus, vnto whome Caſſander had before his death conueyed the ſumme of tenne thouſand pounds, to the vſe of his ſonne in his moſt extremitie, and neceſſitie, knowing or at the leaſt foreſeeing that his young colt will neuer beare a white mouth without a harde bridle. Alſo be aſſured him ſelf, that his brother ſo little tendred money being a profeſſed Hermit, and ſo much tendred and eſteamed Callimachus, being his neere kinſman, as he put no doubt to ſtand to his deuotion.

Caſſander this old Hermit hearing it to be Callimachus his nephew, & vnderſtanding of the death of his brother, diſſembled his griefe, although he wer glad to ſee things happen out ſo well, and determined with himſelfe to make a Coſin of his young Nephew, vntil he had bought witte with the price of woe, wherefore he aſſayed firſt to ſtay him from trauaile, and to take ſome other courſe, more fit for a Gentleman. And to the intent ſayde he, that I may perſwade thee, giue eare to my tale. And this is the tale Philautus that I promiſed thee, whiche the Hermitte ſitting now in the Sunne, beganne to vtter to Callimachus.

WHen I was young as thou nowe art, I neuer thought to be olde, as nowe I am, whiche cauſed luſtie blonde to attempt thoſe things in youth, which aking bones haue repented in age. I hadde one onely Brother, which alſo bore my name, being both born at one tyme as twinnes, but ſo farre diſagreeing in nature, as had not as well the reſpect of the laſt time, as alſo the certeintie and aſſuraunce of our Mothers

fidelitie, perſwaded the worlde we hadde one Father: It woulde verye hardlye haue bene thought, that ſuch contrarie diſpoſitions coulde well haue bene bredde in one wombe, or iſſued from ones loynes. Yet as out of one and the ſelfe ſame rote, commeth as well the wilde Diyue, as the ſweete, and as the Palme Perſian Figge tree, beareth as well Apples, as Figs: ſo our mother thruſt into the world at one time, the bloſſom of grauitie and lightneſſe.

We were nurſed both with one teate, where my brother ſucked a deſire of thirſt, and I of theft, which euidently ſheweth, that as the breath of the Lyon engendreth as well the Serpent as the Ant, and as the ſelfe ſame deaw forceth the earth to yeld both the Darnell and Wheate: or as the Eaſterly winde maketh the bloſſomes to blaſt, and the buddes to blowe, ſo one wombe nouriſheth contrary wits, and one milke diuers manners, which argueth ſomthing in Nature I knowe not what, to be miruailous, I dare not ſay monſtrous.

As we grewe olde in yeares, ſo began we to be more oppoſite in opinions: he graue, I gameſome: he ſtudious, I careleſſe: he without mirth, and I with-out modeſtie.

And verily, had we reſembled each other, as little in fauour, as we did in fancie, or diſagreed as much in ſhape as we did in ſence, I know not what Dedalus wold haue made, a Labyrinth for ſuch Monſters, or what Appelles could haue coloured ſuch miſhapes.

But as the Painter Tamantes could no way expres the griefe of Agamemnon, who ſawe his onely daughter ſacrificed, and there-fore drewe him with a vale ouer his face, where-by one might better conceiue his anguiſhe, then he coulour it: ſo ſome Tamantes ſeing vs, would be conſtrained with a Curtaine to ſhadowe that deformitie, which no counterfait could portraye liuelye. But nature recompenced the ſimilitude of mindes,

with

with a Sympathy of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speach, countenaunce, or height one from the other, saving that either caryed the motion of his minde in his manners, and that the affects of the heart were bewrayed by the eyes, which made vs knowen manifestly. For as two Rubies be they neuer so lyke, yet if they be brought together one staineth the other, so we being close one to the other, it was easely to imagine by ỹ face, whose vertue deserued most fauour, for I could neuer see my brother, but his grauitie would make me blush, which caused me to resemble the Thrush, who neuer singeth in the company of the Nightingale. For whilest my brother was in presence, I durst not presume to talke, least his wisedome might haue checked my wildenesse: Much like to Roscius, who was alwayes dumbe when he dined with Cato. Our Father being on his death bed, knew not whom to ordeine his heire, being both of one age: to make both, woulde breede as he thought, vnquiet: to appoynt but one, were as he knew iniury: to deuide equally, wer to haue no heire: to impart more to one then to the other, were partialitie: to disherite me of his wealth, whome Nature had disherited of wisedom, were against reason: to barre my brother from gold whom God seemed to endue with grace, were flat impietie: yet calling vs before him, he vttered with watry eyes these words.

WEre it not my sonnes, that Nature worketh more in me, then Iustice, I should disherite the one of you, who promiseth by his folly to spende all, and leaue the other nothing, whose wisedome seemeth to purchase all things. But I wel know, that a bitter rote is amended with a sweet graft, and crooked trées, proue good Cammockes, and wylde Grapes make pleasaunt Wine. Which perswadeth me, that thou (poynting to me) wilt in age repent thy youthly affections, and learne to dye as

well,as thou haſt liued wantonly.As for thée(laying his hande on my brothers head) although I ſée more then commonly in any of thy yeares,yet knowing that thoſe that giue themſelues to be bookiſh,are oftentimes ſo blockiſh,that they forget thrift: Where-by the olde Sawe is verified,that the greateſt Clearkes are not the wiſeſt men, who digge ſtill at the rote,while others gather the fruite, I am determined to helpe thée forward,leaſt hauing nothing,thou deſire nothing, and ſo bée accompted as no body. He hauing thus ſayd,called for two bagges, the one full of golde,the other ſtuft with writings, and calling them both vnto vs ſayd this: There my ſonnes, deuide all, as betwéene you it ſhall be beſt agréed,and ſo rendred vp his ghoaſt, with a pitifull grone.

My brother as one that knew his owne good & my humour,gaue me leaue to chuſe which bag I lyked, at the choyce,I made no great curioſitie,but ſnatching ỹ golde let goe the writings,which were as I knew Euidences for lande,Obligations for debt,to heauy for me to cary, who determined(as now thou doeſt Callimachus)to ſéeke aduentures.My purſſe now ſwelling with a timpany. I thought to ſearch all countryes for a remedy,& ſent many golden Angels into euery quarter of the world,which neuer brought newes againe to their maſter,being either ſoared into Heauen wher I cannot fetch them,or ſunke into Hell for pride,where I meane not to follow them. This lyfe I continued the ſpace of.xiiii. yeares,vntill I had viſited & viewed euery countrey,and was a ſtraunger in mine owne: but finding no treaſure to be wrapped in trauell, I retourned with more vices,then I went forth with pence,yet with ſo good a grace,as I was able to ſinne both by experience and authoritie, the framing me to the one,and the countryes to the other.Ther was no crime ſo barbarous,no murther ſo bloudie,no oath ſo blaſphemous,no vice ſo execrable,but that I could redely recite,where I learned it,and by roate repeate the peculiar

culiar crime, of euery particular Country, Citie, Towne, Village, house, or Chamber. If I met with one of Creete, I was ready to lye with him for the whetstone. If with a Grecian, I could dissemble with Synon, I could court it with the Italian, carous it with the Dutch-man. I learned all kinde of poysons, yea, e such as were for ẏ Popes holynesse. In Aegypt I worshipped their spotted God at Memphis. In Turkey, their Mahomet. In Rome, their Masse: which gaue me not onely a remission for my sins past, with-out penaunce, but also a commission to sinne euer after with-out preiudice. There was no fashion but fitted my backe: no fancie but serued my tourne. But now my barrell of golde, which Pride set a broach, loue began to set a tilte, which in short time ranne so on the lees, that the Diuell daunced in the bottome, where he found neuer a crosse. It wer to tedious to vtter my whole lyfe in this my Pilgrimage, the remembraunce whereoff, doth nothing but double my repentaunce.

Then to grow to an ende, I seeing my mony wasted, my apparell worne, my minde infected with as many vices, as my body wᵭ diseases, and my body with more maladyes, then the Leopard hath markes, hauing nothing for amends but a few brokē languages, which serued me in no more stede, then to see one meate serued in diuers dishes: I thought it best to retourne into my native soyle, where finding my brother as farre now to exceed others in wealth as he did me in witte, and that he had gained more by thrift, then I could spend by pride, I neither enuied his estate, nor pitied mine own: but opened the whole course of my youth, not thinking thereby to recouer that of him by request, which I had lost my selfe by ryot, for casting in my minde, the miseries of the world, with the mischiefes of my lyfe, I determined from that vnto my liues end, to lead a solitary life in this caue, which I haue done the tearme of ful fortie Winters, frō whence, neither the earnest entreatie of my Brother,

nor

nor the vayne pleasures of the worlde could drawe me, neither shall any thing but death.

Then my good Callimachus, recorde with thy selfe the inconueniences that come by trauailyng, when on the Seas euery storme shall threaten death, and euery calme a daunger, when either thou shalt be compelled to bord others as a Pyrate, or feare to be borded of others, as a Merchaunt: when at all times, thou must haue the back of an Asse to beare all, and the snout of a Swine, to say nothing, thy hand on thy cap to shew reuerence to euery rascall, thy purse open to be prodigal to euery Boye, thy sword in thy sheath, not once daring either to strike or ward, which maketh me thinke, that trauaylers, are not onely framed not to commit iniuries, but also to take them. Learne Callimachus of the bird Acanthis, who being bredde in the thistells, wil liue in the thistels, and of the grashopper, who being sprong of the grasse, wil rather dye thē depart from the grasse. I am of this minde with Homer, that as the Snaile that crept out of hir shel, was turned eftsones into a Toad, and therby was forced to make a stowle to sit on, disdaining hir owne house: so the Trauailer that straggleth from his owne countrey, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with his manners, and to liue where he can, not wher he would. What did Vlysses with in the midst of his trauailing, but onely to see the smoake of his owne Chimney? Did not all the Romaines, say, that he ỳ wandred did nothing els but heape sorowes to his friends, and shame to himselfe, and resembled those that seeking to light a linke, quenched a lamp, imitating the barbarous Gothes, who thought the rotes in Alexandria, sweeter than the Raisons in Barbary: In my opinion it is a homely kinde of dealyng to preferre the courtesie of those he neuer knew, before the honestie of those among whom he was borne: he that cannot liue with a groate in his owne Countrey, shall neuer enioy a penny

penny in an other nation. Little doſt thou know Callimachus, with what wood trauailers are warmed, who muſt ſleepe with their eyes open, leaſt they be ſlaine in their beddes, and wake with their eyes ſhut, leaſt they be ſuſpected by their lookes, and eate with their mouthes cloſe, leaſt they be poyſoned with their meates. Where if they wax wealthie, thou ſhalt be enuied, not loued: If powre, puniſhed, not pitied: If wiſe, accounted eſpyalls: If foliſh, made drudges. Euery Gentle-man will be thy pére though they be noble, and euery peſant their Lord, if they be gentle. He therefore that leaueth his owne houſe to ſeeke aduentures, is like the Quaile that forſaketh the Quailes to eate Hemlocke, or the Flye that ſhunneth the Role, to light in a coloſhard.

No Callimachus, there wil no moſſe sticke to the ſtone of Siſiphus, no graſſe hang on the heeles of Mercurie, no butter cleaue on ỹ bread of a trauailer. For as the Egle at euery flight loſeth a feather, which maketh hir bald in hir age: ſo the trauailer in euery countrey loſeth ſome heere, which maketh him a begger in his youth, buying that with a pound, which he cannot ſell again for a penney, repentaunce. But why go I about to diſſwad thée from that, which I my ſelfe followed, or to perſwade thée to that which thou thy ſelfe ſlyeſt? My gray haires are like vnto a white froſt, thy read bloud not vnlike vnto a hot fire: ſo that it can not be that either thou ſhouldeſt follow my counſell, or I allow thy conditions: ſuch a quarrell hath there alwayes béene betweene the grape and the cradle, that he that is young thinketh the old man fond, and the old knoweth the young man to be a fole. But Callimachus, for ỹ towardnes I ſée in thée, I muſt nedes loue thée, and for thy frowardneſſe of force counſell thée: do in the ſame ſort, as Phœbus did the daring boy Phæton. Thou goeſt about a great matter, neither fit for thy yeres being very young, nor thy poſſeſſe being left ſo poore, thou deſireſt ỹ which thou knoweſt not,

neither can any perſorme that which thou ſeemeſt to pro-miſe. If thou louest to trauaile ſtraunge countries, ſearch the Maps, there ſhalt thou ſee much, with great pleaſure and ſmall paines, if to be conuerſant in all courtes, read hiſtories, where thou ſhalt vnderſtand both what the men haue bene, & what their manners are, and me thinketh there muſt be much delight, when there is no daunger. And if thou haue any care either of the grene bud which ſpringeth out of the tender ſtalke, or the timelye fruite which is to growe of ſo good a rote, ſeeke not to kill the one, or haſten the other: but let time ſo worke, that grafts may be gathered of the tree, rather then ſticks to burne. And ſo I leaue thee, not to thy ſelfe, but to him that made thee, who guide thee with his grace whether thou go as thou wouldeſt, or tarry at home as thou ſhouldeſt.

Callimachus obſtinate in his fond conceit, was ſo far from being perſwaded by this old Hermit, that he rather made it a greater occaſion of his pilgrimage, & with an anſwer betweene ſcorning and reſoning, he replyed thus.

Father or friende (I knowe not very well howe to tearme you) I haue bene as attentiue to heare your good diſcourſe, as you were willing to vtter it: yet me thinketh you deale meruailouſly with youth, in ſeeking by ſage counſel to put gray hayres on their chins, before nature hath giuen them almoſt anye hayres on their heades: where-in you haue gone ſo farre, that in my opinion your labour had bene better ſpent in trauailing where you haue not liued, then in talking where you cannot be beleeued. You haue bene a Trauailer, and talked nothing but lowre, therefore whoſoeuer trauaileth, ſhall eate of the ſame ſauce: an Argument it is, that your fortune was ill, not that others ſhould be as bad, and a warning to make you wiſe, not a warning to proue others vnfortunate. Shall a ſoldier that hath receiued a ſkarre in the battaile, giue out that all warriours ſhall be maymed? Or the Marchaunt that hath loſt by the Seas, be

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a cause that no other should venture, or a trauailer that hath sustained harme by sinister fortune, or ben infected by his own folly, dissuade all Gentlemē to rest at their owne home; till they come to their long home: Why then let all men abstaine from wine, because it made Alexander tipsie, let no man loue a woeman for that Tarquine was banished, let not a wise man play at all, for that a fole hath lost al, which in my minde would make such medly, that we shoulde be enforced to leaue thinges that were best, for feare they may be bad, and that were as fond as not to cut ones meat with that knife that an other hath cut his finger. Things are not to be iudged by the euent, but by the ende, nor trauailing to be condemned by yours or manies vnlucky successe, but by the common and most approued wisdome of those that can better shewe what it is then I, and will better speake of it then you do.

Where you alledge Vlisses that he desired nothing so much, as to see the smoake of Ithaca, it was not because he loued not to trauaile, but that he lõged to see his wife after his trauaile: and greater commendation brought his trauaile to him, then his wit: the one taught but to speake, the other what he should speake. And in this you turne the poynt of your owne bodkin into your own bosome. Vlisses was no lesse esteemed for knowledge he had of other countries, then for the reuenewes he had in his owne, and where in the end you seeme to refer me to the viewing of Maps, I was neuer of that minde to make my ship in a painters shoppe, which is like those, who haue great skill in a wodden Globe, but neuer beholde the skie. And he that seeketh to be a cunning Trauailer by seeing the Maps and an expert Astronomer, by turning the Globe, may be an Apprentice for Appelles, but no Page for Vlysses.

An other reason you bring, that trauailing is costlye, I speake for my selfe: He that hath little to spende,

hath not much to lose, and he that hath nothing in his owne countrey, cannot haue lesse in any.

Would you haue me spend the flowre of my youth, as you doe the withered rase of your age: can ỹ fair blood of youth crepe into the ground as it were frost bitten? No father Hermit, I am of Alexanders minde, if there were as many worlds, as ther be cities in the world, I would neuer leaue vntill I had seene all ỹ worlds, and ech citie in euery world. Therfore to be short, nothing shall alter my minde neither penny nor Pater noster.

This old man seeing him so resolute, resolued to let him departe, and gaue him his farewell.

MY good sonne, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pittie thee: yea, and to pray for thee: but the time will come when comming home by weeping crosse, thou shalt confesse, that it is better to be at home in the caue of an Hermit then abroade in the court of an Emperour, and that a crust with quietnesse shall be better then Quailes with vnrest. And to the ende thou maist proue my sayinges as true, as I knowe thy selfe to be wilfull, take the paines to returne by this poore Cell, where thy fare shall be amended, if thou amend thy fault, and so farewell.

Callimachus courteously tooke his leaue, and went his way: but we wil not leaue him til we haue him again, at the Cell where we found him.

NOw Philautus and Gentle-men all, suppose that Callimachus had as ill fortune, as euer had any, his minde infected with his bodye, his time consumed vñ his treasure: nothing won, but what he cannot lose though he would, miserie. You must imagine (bicause it were too long to tell all his iourney) that he was Sea sicke, (as thou beginnest to be Philautus) that he hardly escaped death, that he endured hunger and cold, heat without drink, ỹ he was entangled with women, entrapped, deceiued,

deceiued, that euery ſcole he ſate on, was penniles bench, that his robes were rags, that he had as much neede of a Chyrurgian as a Phiſition, and that thus he came home to the Cell, and with ſhame and ſorow began to ſaye as followeth.

I Finde too late, yet at length, that in age there is a certeine foreſight, which youth can not ſearch, and of a kinde of experience, vnto which, vnripened yeres can not come: ſo that I muſt of neceſſitie confeſſe, that youth neuer raineth well, but when age holdeth the bridle (you ſee my good father) what I would ſay by outward ſhew, and I neede not tell what I haue tryed, becauſe before you tolde me, I ſhoulde finde it: this I ſay, that whatſoeuer miſery happened either to you or anye, the ſame hath chaunced to me alone, I can ſay no more, I haue tried no leſſe.

The olde Hermit glad to ſée this ragged Colt returned, yet grieued to ſée him ſo tormented, thought not to adde ſower words to augment his sharpe woes, but taking him by the hande, and ſitting downe, began after a ſolempne manner, from the beginning to the ende, to diſcourſe with him of his fathers affaires, euen after the ſort that before I rehearſed, and delyuered vnto him his money, thinking now that miſery, would make him thriftie, deſiring alſo, that as well for the honour of his Fathers houſe, as his owne credit, he would returne againe to the Iſlande, and there be a comfort to his friends, and a reliefe to his poore neighbours, which would be more worth then his wealth, and the fulfilling of his Fathers laſt Will.

Callimachus not a lyttle pleaſed with this tale, and I think not much diſpleaſed with ỳ golde, gaue ſuch thãkes as to ſuch a friend apperteined, and following the counſaile of his vnckle, which euer after he obeyed as a commaundement, he came to his own houſe, liued long with

great wealth, and as much worship as any one in Scy-rum, & whether he be now lyuing I know not, but whether he be or no, it skilleth not.

Now Philautus, I haue tolde this tale to this ende, not that I thinke trauailyng to be ill if it be vsed well, but that such aduice be taken that the horse carry not his owne bridle, nor youth rule himselfe in his own cõceits. Besides that, such places are to be chosen, wherein to inhabite as are as commendable for vertue, as buildings: where the manners, are more to be marked, then ẏ men sæne. And this was my whole drift, either neuer to trauaile, or so to trauayle, as although the purse be weakened, the minde may be strengthened. For not he that hath sæne most countreyes is most to be estæmed, but he that learned best conditions: for not so much are the scituation of the places to be noted, as the vertues of the persons. Which is contrary to the common practise of our trauaylers, who goe either for gaine, and retourne without knowledge, or for fashiõ sake, & come home without pietie: whose estates are as much to be lamented, as their follyes are to be laughed at, this causeth youth to spende their golden time, without either praise or profite, pretending a desire of learning, when they only follow loytering. But I hope our trauaile shall bee better employed, seeing vertue is the white we shoote at, not vanitie, neither the English tongue (which as I haue heard is almost barbarous) but the English manners, which as I thinke are most precise: And to thee Philautus I begin to addresse my speach, hauing made an ende of my hermits tale, & if these few precepts I giue thee be obserued, then doubt not, but we both shal learne that, we best lyke. And these they are.

AT thy comming into England, be not too inquisitiue of newes, neither curious in matters of State, in assemblyes aske no questions, either cõcerning mãners or mẽ. Be not lauish of thy tongue, either in causes of weight,

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leaſt thou ſhew thy ſelfe an eſpyall, or in wanton talke, leaſt thou proue thy ſelfe a fole.

It is the nature of that countrey to ſift ſtraungers, euery one that ſhaketh thee by the hande is not ioyned to thee in hart. They think Italians wanton, & Grecians ſubtill, they will truſt neither, they are ſo incredulous, but vndermine both, they are ſo wiſe. Be not quarrellous for euery lyght occaſion, they are impatient in their anger of any equal, ready to reuenge an iniury, but neuer wont to proffer any: they neuer fight without prouoking, and once prouoked, they neuer ceaſe. Beware thou fal not into the ſnares of loue, the women there are wiſe, the men craftie: they will gather loue by thy lokes, and pick thy minde out of thy hands. It ſhal be ther better to heare what they ſay, then to ſpeake what thou thinkeſt: They haue long eares and ſhort tongues, quicke to heare, and ſlow to vtter: broad eyes and lyght fingers, ready to eſpy and apte to ſtrike. Euerye ſtraunger is a marke for them to ſhote at: yet this muſt I ſay, which in no cõtrey I can tell the lyke, ỹ it is as ſeldome to ſée a ſtraunger abuſed ther, as it is rare to ſée any wel vſed els wher: yet preſume not too much of ỹ courteſies of thoſe, for they differ in natures, ſome are hot, ſome colde, one ſimple, an other wily, yet if thou vſe few words, & faire ſpeches, thou ſhalt commaund any thing thou ſtandeſt in neede of.

Touching the ſituation of the ſoile, I haue read in my ſtudie, which I partly beleeue (hauing no worſe Author then Cæſar) yet at my comming, when I ſhall conferre the things I ſée, with thoſe I haue read, I will iudge accordingly. And this haue I heard: that the inner part of Brittaine is inhabited by ſuch as wer borne & bred in the Iſle, and the Sea-coaſt by ſuch as haue paſſed thether out of Belgicke to ſearch boties, and to make warre. The countrey is meruaylouſly replenished with people, and there be many buildings, almoſt like in faſhion to ỹ buildings of Gallia, there is great ſtore of Cattell, the coyne

they vse, is either of Brasse, or els rings of Iron, ſted at a certeine waight in ſtede of money. In the inner parts of the Realme groweth Tinne, and in the Sea Coaſte groweth yron. The Brasse that they occuppye, is brought in from beyond-ſea. The aire is more temperate in thoſe places, than in Fraunce, and the colde leſſer. The Iland is in faſhion three cornered, where-off one ſide is toward Fraunce, the one corner of this ſide which is Kent, wherfor the moſt part Ships ariue out of Fraunce, is in the Eaſt, and the other nethermore, is towards the South. This ſide containeth about fiue hundred miles, an other ſide lyeth toward Spayne and the Sunne going downe, on the which ſide is Ireland, leſſe then Britaine, as is ſuppoſed by the one halfe: but the cut betweene them, is like the diſtaunce that is betweene Fraunce and Britaine. In the middeſt of this courſe is an Iſlande called Man, the length of this ſide is (according to ẏ opinion of the Inhabiters) ſeuē hundred miles. The third ſide is Northward, and againſt it lyeth no lande, but the poynt of that ſide, butteth moſt vppon Germany. This they eſtéme to be eight hundred miles long, & ſo ẏ cirvit of ẏ whole Iland is two thouſand miles. Of all the Inhabitaunts of this Iſle, the Kentiſhmen are moſt ciuileſt, the which country matcheth altogether vpon the Sea, & differeth not greatly from the manner of Fraunce. They that dwell more in the hart of the Realme ſow corne, but liue by milke & fleſh, and cloath themſelues in leather. All the Britaines doe dye themſelues with woad, which ſetteth a blewiſhe couloure vppon them, & it maketh them more terrible to beholde in battaile. They weare their haire long, & ſhaue all parts of their bodies, ſauing the head and the vpper lyppe. Diuers other vſes and cuſtomes among them, as I haue read Philautus: But whether theſe be true or no, I will not ſay, for me thinketh an Iland ſo well gouerned in peace then, and ſo famous in victories, ſo fertile in all reſpects, ſo wholſome and populous, muſt needes

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in the tearme of a thousand yeares be much better, and I beleeue we shall finde it such, as we neuer read the like of any, vntill we arriue there, we will suspend our iudgements: yet do I meane at my returne from thence, to drawe the whole discription of the Land, the customes, the nature of the people, the state, the gouernement, and whatsoeuer deserueth either meruaile or commendation.

Philautus not accustomed to those narrow Seas, was more readie to tell what wood the ship was made of, then to aunswere to Euphues discourse: yet betweene waking and winking, as one halfe sicke, and somwhat sleepy it came in his braines, aunswered thus.

In faith Euphues thou hast told a long tale, the beginning I haue forgotten, the middle I vnderstand not, and the end hangeth not together: therefore I can-not repeate it as I would, nor delight in it as I ought: yet if at our arriuall thou wilt renew thy tale, I will rubbe my memorie: in the meane season would I were either againe in Italy, or now in England. I cannot brook these Seas, which prouoke my stomacke sore. I haue an appetite, it were best for me to take a nap, for euery word is brought forth with a nod.

Euphues replied. I cannot tell Philautus whether the Sea make thee sicke, or he that was borne of the Sea: if the first, thou hast a queasie stomacke: if the latter, a wanton desire. I well beleeue thou remembrest nothing that may doe thee good, nor forgettest any thing, which can do thee harme, making more of a sore then a plaister, and wishing rather to be cursed then cured, where-in thou agreest with those, which hauing taken a surfet, seeke the meanes rather to sleepe then purge, or those that hauing the grein sicknes, and are brought to deaths dore, follow their owne humour, and refuse the Physitions remedie. And such Philautus is thy disease, who pining in thine one follies, chusest rather to perishe in loue, then to liue in wisdome, but whatsoeuer bee the

cause, I wish the effect may answere my friendly care: then doubtles thou shalt neither dye being sea-sicke, or dost being loue-sicke. I would the Seas, could aswel purge thy minde of fond conceits, as thy body of grose humours. Thus ending, Philautus againe began to dyge.

Without doubt Euphues thou dost me great wrong, in seeking a skar in a smoth skin, thinking to stop a vain where none is opened, & to call loue in my teeth, whiche I haue alreadie spitte out of my mouth, which I must nedes think proceedeth rather for lacke of matter, then any good meaning, els wouldest thou neuer harp on that string which is burst in my hart, & yet euer sounding in thy eares. Thou art like those that procure one to take phisik before he be sicke, & to apply a searcloth to his body, when he feeleth no ache, or a vomit for a surfet, when his stomacke is emptie. If euer I fall to mine old Byas, I must put thee in the fault that talkes of it, seeing thou didst put mee in the mind to thinke of it, whereby thou seemest to blowe the cole which thou wouldest quench, setting a keene edge, where thou desirest to haue a sharp poynt, ymping a fether to make mee flye, when thou oughtest rather to cut my wing for feare of soaring.

Lucilla is dead, and she vppon whome I gesse thou harpest is forgotten: the one not to be redeemed, the other not to be thought on: Then good Euphues bring not a horse on the withers, with a false saddle neither imagine what I am by thy thoughts, but by mine owne doings: so shalt thou haue me both willing to followe good counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepy with the Seas.

With this answere Euphues held himselfe content, but as much wearied with talke as the other was with trauaile, made a pillow of his hande, and there let them both sleepe their fill and dreame with their fancies, vntill either a storme cause them to wake, or their hard bedds, or their iournies end.

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Thus for the space of an eight weeke Euphues & Philautus sayled on ỹ seas, from their first shipping, betweẽ whom diuers speaches were vttered, which to recite wer nothing necessarie in this place, and waying the circumstances, scarce expedient: what tempestes they endured, what straunge sights in the element, what monstrous fishes were seene, howe often they were in daunger of drowning: in feare of boording, how wearie, howe sicke, howe angry, it were tedious to write, for that whosoeuer hath either read of trauayling, or himselfe vsed it, can sufficiently gesse what is to be saide. And this I leaue to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I shoulde faine more then others haue troden, I might be thought to Poeticall: if lesse, partiall. Therefore I omit the wonders, the Rockes, the markes, the goulfes, and whatsoeuer they passed or saue, least I should trouble diuers with things they knowe, or may chaunce fill with things I knowe not. Let this suffice, that they are safely come within a kenne of Douer, which the Pailer espying with a cheerefull voyce waking them, began to vtter these words vnto them.

Gentlemen and friends, the longest Summers daye hath his euening, Vlysses arriueth at last, and rough windes in time bring the Shippe to safe Road. We are nowe within foure houres sayling of our Hauen, and as you will thinke, of an earthlye Heauen. Yonder white Cliffes which easely you may perceiue, are Douer hills, whereunto is adioyning a strong and famous Castle, into the which Iulius Cæsar dyd enter, wher you shal view many goodly monuments, both straunge and auncient. Therefore pull vp yours hartes, this merry winde will immediatly bring vs to an easy bayte.

Philautus was glad he slept so long, and was awaked in so good time, being as weary of the Seas, as he

that neuer vied them. Euphues not long vnkall of this good newes, began to shake his eares, and was soone apparailed. To make short, the windes were so fauourable, the Mariners so skilfull, the way so short, that I feare me they will lande before I can discribe the manner howe, and therefore suppose them now in Douer Towne, in ỹ noble Ile of England, somwhat benighted, & more apt to sleepe then suppe: yet for manners sake they entertayned their Maister and the rest of the Marchaunts and Mariners, wher hauing in due time both recorded their trauailes past, and ended their repast, euery one went to his lodging, wher I will leaue them soundly sleeping, vntill the next day.

The next day they spent in viewing the Castell of Douer, the Pyre, the Cliffes, the Road, and Towne, receiuing as much pleasure by the sight of auncient monuments, as by their curteous entertainment, no lesse praising the persons for their good minds, then the place for the goodly buildings: and in this sort they refreshed themselues three or foure dayes, vntil they had digested the seas, & recouered again their healths, yet so warely they behaued themselues, as they were neuer heard, either to enquire of any newes, or poynt at any fortres, beholding ỹ bulwarks with a slight & careleſſe regard, but the other places of peace, w̃ admiratiõ. Folly it wer to shew what they saw, seeing hereafter in the description of England, it shall most manifestly appeare. But I will set them forwarde in their iourney, where now with-in this two houres, we shall finde them in Caunterbury.

Trauailing thus like two Pilgrimes, they thought it most necessarye to direct their steppes towarde London, which they heard was the most royall seate of the Quéene of England. But first they came to Caunterbury, an olde Citie, some-what decayed, yet beautifull to beholde, most famous for a Cathedrall Church, the deuyce Maiestie whereof strake them into a maze, where they

they saw many monuments, and hard tel of greater, then either they euer saw or easely would beleeue. After they had gone long, seeing themselues almost benighted, determined to make the next house their Inne, and espying in their way euen at hand a very pleasant garden drew neere, where they saw a comely olde man, as busie as a Bee, among his Bees, whose countenaunce bewrayed his conditions, this auncient Father, Euphues greeted in this manner.

FAther, if the courtesie of England be aunswerable to the customs of Pilgrimes, then will the nature of the countrey, excuse the boldnesse of straungers: our request is to haue such enterteinment, being almost tyred with trauayle, not as diuers haue for acquaintaunce, but as all men haue for their money, which courtesie if you graunt, we will euer remaine in your debt, although euery way discharge our due: and rather we are importunate, for that we are no lesse delyghted with ỳ pleasures of your gardeine, then the sight of your grauitie. Vnto whom the olde man sayd.

GEntlemen you are no lesse, I perceiue by your manners, & you can be no more being but men, I am neither so vncourteous to misliyke your request, nor so suspicious to mistrust your truthes, although it be no lesse perillous to be secure, then peeuish to be curious. I keepe no victualling, yet is my house an Inne, & I an Hoste for euery honest man, so farre as they with courtesie will, & I may with abilytie. Your enterteinment shall bee as small for cheere, as your acquaintaunce is for time, yet in my house, you may happely finde some one thing cleanly, nothing courtly: for that wisedome prouideth things necessary, not superfluous, & age seeketh rather a Modicum for sufficiencie, then sweetes for surfets. But vntill some thing may be made ready, might I be so bold as enquire

your names, countreyes, & the cause of your Pilgrimage, where-in if I shall be more inquisitiue then I ought, let my rude birth satisfie my bolde request, which I will not vrge as one importunate (I might say) impudent.

Euphues seeing this fatherly and friendly sire (whom we will name Fidus) to haue no lesse inwarde courtesie then outward comelynesse, coniectured (as wel he might) that the proffer of his bountie, noted the noblenesse of his birth, being well assured, that as no Therſites coulde be transformed into Vlisses, so no Alexander coulde be couched in Damocles. Thinking therefore now with more care and aduisednesse to temper his talke, least either he might seeme foolish or curious, he answered him in these termes.

GOod sir, you haue bound vs vnto you, with a double chaine, the one in pardoning our presumption, the other in graunting our petition. Which great & vndeserued kindenesse, though we cannot requit with lyke, yet if occasion shall serue, you shall finde vs hereafter as willing to make amendes, as we are now ready to giue thankes. Touching your demaundes, we are not so vnwise to mislike them, or so vngratefull to deny them, least in concealing our names it might be thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow is called Philautus, I Euphues: he, an Italian, I a Grecian: both sworne friends by iust tryal, both Pilgrimes, by free will. Concerning the cause of our comming into this Iland, it was onely to giue our eyes to our eares, that we might iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstode by hearing: to wit, the rare qualities, as wel of the body as the minde, of your most dread Soueraigne, & Mistresse, the bruite of which hath filled euery corner of the world, insomuch, as there is nothing that moueth either more matter

matter or more meruayle, then hir excellent Maieſtie, which Fame when we ſaw with-out compariſon, and almoſt aboue credit, we determined to ſpend ſome parte of our time and treaſure in the Engliſh Court, where if I could finde ẏ repoꝛt but to be true in halfe, we ſhould not onely thinke our money and trauaile well employed, but returned with intereſt more then infinite. This is the only ende of our comming, which we are nothing fearefull to vtter, truſting as wel to the courteſie of your countrey, as the equitie of our cauſe.

Touching the Court, if you can giue vs any inſtructions, we ſhal thinke the euening well ſpent, which procuring our delight, can no way worke your diſlyking.

GEntlemen (aunſwered this olde man) if I cauſe I enterteine you, you ſeeke to vndermine me, you offer me great diſcourteſie: you muſt needes thinke me very ſimple, or your ſelues very ſubtill, if vppon ſo ſmall acquaintaunce I ſhould aunſwere to ſuch demaundes, as are neither for me to vtter being a ſubiect, nor for you to know being ſtrangers. I keep hiues for Bees, not houſes for buſie bodyes, (pardon me Gentlemen, you haue moued my patience,) and more welcome ſhall a Waſpe be to my honny, then a priuie enimie to my houſe. If the rare repoꝛt of my moſt gratious Lady, haue brought you hether, me thinketh you haue done very ill, to chuſe ſuch a houſe to confirme your mindes as ſeemeth more like a priſon then a pallaice, wherby in my opinion, you meane to derogate from the worthineſſe of the perſon, by the vyleneſſe of the place, which argueth your pretences to ſauour of malyce, more then honeſt meaning.

They vſe to conſulte of Ioue, in the Capitoll: of Cæſar, in the Senate: of our noble Queene, in hir owne Courte. Beſides that, Alexander muſt bee painted of none but Appelles, nor engrauen of anye but Lyſippus, nor our Elizabeth ſet forth of euerye one that

would

would in deede, which are all, but of those that can in skil, which are few, so farre hath Nature ouercome Art, and grace eloquence, that the Paynter drawеth a vayle ouer that he can-not shadow, and the Diuine holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion, then I came wade through with discretion. Cease then Gentlemen, & know this, that a English-man learneth to speake of men, and to holde his peace of the Gods. Enquire no farther then beseemeth you, least you heare that which can not lyke you. But if you think the time long before your repast, I will finde some talke which shall breede your delyght, touching my Bees.

And heere Euphues brake him off, and replyed: though not as bitterly as he would, yet as roundly as he durst, in this manner.

We are not a little sory sir, not that we haue opened our mindes, but that we are taken amisse, and when we ment so well, to be intreated so ill, hauing talked of no one thing, vnlesse it be of good will towards you, whō we reuerence for age, and of dutie toward your Soueraigne, whom we meruailed at for vertue: which good meaning of ours, misconstrued by you, hath bred such a distemperature in our heads, that we are fearefull to praise hir, whom all the world extolleth, and suspitious to trust you, whom aboue any in the world we loued. And where-as your greatest argument is, the basenesse of your house, me thinketh that maketh most against you. Cæsar neuer reioyced more, then when he heard, that they talked of his valyaunt exploits in simple cotages, alleadging this, that a bright Sun shineth in euery corner, which maketh not the beames worse, but the place better, when (as I remēber) Agesilaus sonne was set at the lower ende of the table and one cast it in his teeth as a shame, he answered: this is the vpper ende where I sit, for it is not the place that maketh the person, but the person that maketh

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the place honourable. When it was told Alexander that he was much prayſed of a Pyller, I am glad quoth he, that there is not ſo-much as a Pyller but loueth Alexander. Among other fables, I call to my remembraunce one, not long, but apt, and as ſimple as it is, ſo fit it is, that I cannot omitte it for the opportunitie of the time, thoagh I might ouer-leape it for the baſeneſſe of the matter. When all the birdes were appoynted to meete to talke of the Eagle, there was great contention, at whoſe neſt they ſhould aſſemble, euery one willing to haue it at his owne home, one preferring the nobilitie of his birth, an other the ſtatelyneſſe of his building: ſome woulde haue it for one qualitie, ſome for an other: at the laſt the Swallow ſaide they ſhoulde come to his neſt (being commonly of filth) which all the Birds diſdaining, ſaide: why thy houſe is nothing els but durt, and therefore aunſwered the Swallow, woulde I haue talke there of the Eagle: for being the baſeſt, the name of an Eagle will make it the braueſt. And ſo god father may I ſay of thy cottage, which thou ſeemeſt to account of ſo homely, that moning but ſpeach of thy ſoueraigne, it will be more like a court then a cabbin, and of a priſon the name of Elizabeth will make it a pallace.

The Image of a Prince ſtampt in copper, goeth as currant: and a Crow may cry Aue Cæſar with-out any rebuke.

The name of a Prince is like the ſweete deaw, which falleth as well vppon lowe ſhrubbes, as high trees, and reſembleth a true Glaſſe, wherein the poore may ſee their faces with the rich, or a cleere ſtreame where-in all may drincke that are dry: not they onely that are wealthy.

Where you adde that we ſhould feare to moue any occaſion touching talke of ſo noble a Prince, truely our reuerence taketh away the feare of ſuſpition.

The Lambe feareth not the Lion, but the Wolfe: the

Partridge dreadeth not the Eagle, but the Hawk: a true and faithfull heart standeth more in awe of his superiour whome he loueth for feare, then of his Prince whom he feareth for loue. A clere conscience needeth no excuse, nor feareth any accusation. Lastly, you conclude, that neither art nor heart can so set forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of our comming to see her, whome none can sufficiently commend: and yet doeth it not followe, that because we can-not giue her as much as she is worthy of, therefore we shoulde not owe her any. But in this we will imitate the olde paynters in Greece, who drawing in their Tables the Portrature of Iuppiter, were euery houre mending it, but durst neuer finish it: And being demaunded why they, beganne that, which they coulde not ende, they aunswered, in that we shewe him to be Iuppiter, whom euerye one may beginne to paint, but none can perfect. In the like manner, meane wee to drawe in part the praises of her, whome we cannot throughly protraye, and in that wee signifie her to be Elyzabeth: Who enforceth euery man to do as much as he can, when in respect of her perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking there-by to describe it more perfectly, hath his eyes so daseled, that he can discerne nothing, so fareth it with those that seeke marueilously to praise those that are with-out the compasse of their iudgements, and all comparison, that the more they desire, the lesse they discerne, and the nerer they think themselues in good wil, the farther they finde themselues off in wisdome, thinking to measure that by the ynch, which they cannot reache with the ell. And yet father, it can bee neither hurtfull to you, nor hateful to your prince, to heare the commendation of a straunger, or to aunswer his honest request, who will wish in heart no lesse glorie to her, then you doe: although they can wish no more.

And

And therefore me thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspecte vs, great iniury: hauing neither might to attempt any thing which may do you harme, nor mallice to reuenge, where we finde helpe. For mine owne part this I say, and for my friend present the like I dare sweare, howe boldly I cannot tell, how truely I knowe: that there is not any one, whether he be bound by benefite or duetie, or both: whether linked by zeale or time, or blonde, or all: that more humbly reuerenceth his maiestie, or meruaileth at his wisdome, or prayeth for his long prosperous and glorious reigne, then wee: then whome we acknowledge none more simple, and yet dare auowe, none more faithfull. Which we speake not to get seruice by flatterye, but to acquite our selues of suspition, by faith: which is all that either a Prince can require of his subiect, or a vassal yeld to his Soueraigne, and that which we owe to your Quæne, & all others shoulde offer, that either for feare of punishment dare not offend, or for loue of vertue, will not.

Yære olde Fidus interrupted young Euphues bæing almost induced by his talke, to aunswere his request, yet as one neither too credulous, nor altogether mistrustfull, he replyed as a friend, and so wisely as he glaunced from the marke Euphues shotte at, and hitte at last the white which Philautus set vp, as shal appeare hereafter. And thus he began.

My sonnes (mine age giueth me the priuilege of that terme, and your honesties can-not refuse it) you are too young to vnderstande matters of state, and were you elder to knowe them, it were not for your estates. And therefore me thinketh the time were but lost, in pulling Hercules shoe vppon an Infantes foote, or in setting Atlas burthen on a childes shoulder, or to bruse your backes with the burthen of a whole king-

dome, which I speake not, that either I mistrust you (for your reply hath fully resolued that feare) or that I mallice you(for my good wil may cleere me of that fault) or that I dread your might(for your small power cannot bring me into such a folly) but that I haue learned by experience,that to reason of kings or Princes, hath euer bene much misliked of the wise, though much desired of fooles,especially where old men, which should be at their beads be too busie with the court,and young men which should follow their bookes,be too inquisitiue in ỳ affaires of princes.We should not looke at ỳ we cannot reach, nor long for that we should not haue,things aboue vs,are not for vs,& therfore are Princes placed vnder the gods,that they should not see what they doe,and we vnder princes that we might not enquire what they doe. But as the foolish Eagle,that seeing the Sunne, coueteth to builde hir nest in the Sunne,so fond youth,which viewing the glory and gorgiousnesse of the court, longeth to knowe the secretes in the court.But as the Eagle, burneth out hir eyes with that proude lust: so doth youth breake his hart with ỳ peeuish conceit. And as Satirus not knowing what fire was, would needes imbrace it, and was burned,so these fond Satiri,not vnderstanding what a prince is,runne boldly to meddle in those matters which they know not,and so feele worthely the heat they would not. And therfore good Euphues and Philautus content your selues with this, that to bee curious in thinges you shoulde not enquire off, if you knowe them, they appertaine not vnto you, if you knewe them not, they cannot hinder you.And let Appelles aunswere to Alexander,bee an excuse for me. When Alexander woulde needes come to Appelles shop and paynt, Appelles placed him at his backe, who going to his owne worke, did not so much as cast an eye backe, to see Alexanders deuices,which being well marked,Alexander said thus vnto him: Art not thou a cunninge Painter, and wilt

thou

thou not ouerlooke my picture, and tel me wherin I haue done well, & wher-in ill, whom he aunſwered wiſely, yet merely: In faith O king, it is not for Appelles to enquire what Alexander hath done, neither if hee ſhew it me, to iudge how it is done, and therefore did I ſet your Maieſtie at my backe, that I might not glaunce towards a kings worke, & that you looking ouer my head, might ſee mine, for Appelles ſhadowes are to be ſeene of Alexãder, but not Alexanders of Appelles. So ought we Euphues to frame our ſelues, in al our actions & deuices, as though the King ſtode ouer vs to behold vs, & not to looke what the King doth behinde vs. For whatſoeuer he painteth, it is for his pleaſure, & we muſt thinke for our profit, for Appelles had his reward though he ſaw not the worke.

I haue heard of a Magnifico in Millaine, (& I thinke Philautus you being an Italian doe remember it,) who hearing his ſonne inquiſitiue of the Emperours life, and demeanour, reprehended him ſharply, ſaying: that it beſeemed not one of his houſe, to enquire how an Emperour lyued, vnleſſe he himſelfe were an Emperour: for that the behauiour and vſage of ſo honourable perſonages are not to be called in queſtion of euery one ỹ doubteth, but of ſuch as are their equalls.

Alexander being commaunded of Philip his Father to wraſtle in the games of Olympia, aunſwered he wold if there were a King to ſtriue with him, wherby I haue noted (ỹ others ſeeme to inforce) that as Kings paſtimes, are no playes for euery one: ſo their ſecrets, their counſayles, their dealyngs, are not to be either ſcanned or enquired off any way, vnleſſe of thoſe that are in the lyke place, or ſerue the lyke perſon.

I can-not tell whether it be a Canterbury tale, or a Fable in Aeſope, (but prætie it is, and true in my minde) That the Fore and the Wolfe, going both a filching for food, thought it beſt to ſee whether the Lyon were a ſleepe or awake, leaſt being to bolde they ſhoulde ſpede

to bad. The Fore entring into the Kings denne (a King I call the Lyon,) brought word to the Wolfe, that hee was a sleepe, and went himselfe to his owne kenel, the Wolfe desirous to search in the Lyons denne, that hee might espy some fault, or steale some praye, entered boldly, whom the Lyon caught in his pawes, and asked what he would: Silly Wolfe, (an vnapt terme for a Wolfe, yet fit being in a Lyons hands) answered, that vnderstanding by the Fore, he was a sleepe, hee thought hee might be at libertie, to survey his lodging: vnto whom the princely Lyon with great disdayne though little despite (for y ther can be no envy in a king) said thus: Dost thou thinke that a Lyon thy Prince and governour, can sleepe though he winke, or darest thou enquire whether he winke or wake? The Fore had more craft then thou, and thou more courage (courage I wil not say, but boldnesse: and boldnesse is to good, I may say desperatenesse) but you shall both well know, and to your griefes feele, that neither the wilynesse of the Fore, nor the wildnesse of the Wolfe, ought either to see or to aske, whether the Lyon either sleepe or wake, be at home or a-broade, dead or alyue. For this is sufficient for you to know, that ther is a Lyon, not where he is, or what he doth. In like maner Euphues, is the government of a Monarchie (though homely be the comparison, yet apt it is) that it is neither the wise Fore nor the malitious Wolfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast or feast in his court: but this should be their order, to vnderstande there is a King, but what he doth, is for the Gods to examine, whose ordinaunce he is, not for men, whose ouerseer he is. Then how vayne is it Euphues (to milde a word for so madde a minde) that the subiects should neglect his office to correct the vice, or that subiects should seeke more to know what their Princes doe, then what they are: where-in they shewe themselues as badde as beastes, and much worse

then

then my Bees, who in my conceipt though I may seeme partiall, obserue more order then they, (and if I might say so of my good Bees) more honestie: honestie my olde Graundfather called it, when men liued by Law, not lust: obseruing in all things the meane, which we name vertue, and Vertue we accompt nothing els, but to deale iustly and temperately.

And if I might craue pardon, I would a litle acquaint you with the common wealth of my Bees, which is neither impertinent to the matter we haue now in hande, nor tedious to make you weary.

Euphues delighted with the discourse of olde Fidus, was content to heare any thing, so he might heare him speake some thing, and consenting willingly, he desired Fidus to goe forward: who now removing himselfe nearer to the Hyues, began as followeth.

GEntlemen, I haue for the space of this twentie yeres dwelt in this place, taking no delyght in any thing but onely in keping my Bees, & marking them, & this I finde, which had I not seene, I should hardly haue beleeued, that they vse as great wit by induction, and Art by workmanship, as euer man hath or can, vsing betweene themselues no lesse Iustice, then wisedome, & yet not so much wisdome as Maiestie: insomuch as thou wouldest think that they were a kinde of people, a common wealth for Plato, where they all labour, all gather Hony, flye altogether in a swarme, eate in a swarme, and sleepe in a swarme: so neate and finely, that they abhorre nothing so much as vncleannesse, drinking pure and clere water, delyghting in sweete and sounde Musicke, which if they heare but once out of tune, they flye out of sight: & therfore are they called the Muses birds, bicause they followe not the sound so much as the consent. They liue vnder a Law, vsing great reuerence to their Elder, as to the wiser.

They

They chuſe a King, whoſe Pallaice they frame, both braver in ſhew, and ſtronger in ſubſtaunce: whome if they finde to fall, they eſtabliſh againe in his throne: with no leſſe dutie then deuotion, garding him continually, as it were for feare he ſhould miſcarry, and for loue he ſhould not: whom they tender with ſuch faith and fauour, that whether ſoeuer he flyeth, they follow him, and if he cannot flye, they cary him: whoſe life they ſo loue, that they will not for his ſafetie ſticke to dye, ſuch care haue they for his health, on whom they build all their hope. If their Prince dye, they know not how to lyue, they languiſh, weepe, ſigh, neither intending their worke, nor keeping their olde ſocietie. And that which is moſt meruaylous, and almoſt incredible: if there be any that hath diſobeyed his commaundements, either of purpoſe or vnwittingly, he killeth himſelfe with his owne ſting, as executioner of his owne ſtubbornneſſe.

The King himſelfe hath his ſting, which he vſeth rather for honour then punihment: And yet Euphues, albeit they lyue vnder a Prince, they haue their Priuiledge, and as great liberties, as ſtreight lawes.

They cal a Parliament, wherin they conſult for lawes, ſtatutes, penalties, chuſing Officers, and creating their King, not by affection, but reaſon, not by the greater part, but the better. And if ſuch a one by chaunce be choſen (for among men ſometimes the worſt ſpede beſt) as is bad, then is there ſuch ciuill warre and diſſention, that vntill he be pluckt downe, there can be no friendſhippe: and ouerthrowne, there is no enmitie, not fighting for quarrells, but quietneſſe.

Euery one hath his Office, ſome trimming the Honny, ſome working the ware, one framing hiues, an other the combes, and that ſo artificially, that Dedalus could not with greater Art or excellencie, better diſpoſe the orders, meaſures, proportions, diſtinctions, ioynts and circles. Diuers hew, others polyſh, all are carefull to doe

their

their work so strongly, as they may resist the rage of lazy drones, as seeke to liue by their labours, which maketh the to keepe watch & ward, as liuing in a camp to others, & as in a court to themselues. Such a rare of chastitie, & they vse in their hiues, such a desire of cleanneſſe, that there is not so much as meate in all their houſes, whē they go forth to work, they marke the winde, the clouds, & whatsoeuer doth threaten either their ruine, or raigne, & hauing gathered out of euery flower honey, they return laden in their mouthes, thighes, wings, and all the body, whō they haue ſerued as ſeemeth reaſon, according their backes of ſo great burthens.

The king himſelfe not idle, goeth vp and downe entreating the warre, commaunding, vſing the counſel of a few, but not loſing the dignitie of a Prince, preferring thoſe that labour to greater authoritie, & punishing thoſe that loyter with due ſeuerities. All which things being many more then I haue noted, yet this is moſt, that they are ſo profitable, bringing vnto man both paine & gaine, ſo wholſome, that we all vſe it, both ſo neceſſarie, & we cannot miſſe them. Here Euphues is a common wealth, which oftentimes calling to my minde, I cannot chuſe but commend aboue any that either I haue heard or read of. Whether the king be ſo good euery one to come vnto, where there is ſuch homage, ſuch loue, ſuch labour, that I haue wiſhed oftentimes rather to be a Bee, then not be as I ſhould be.

In this little garden with theſe bees, in this houſe haue I ſpent the better part of my life, yea and the beſt I was neuer buſie in matters of ſtate, but referring all my cares vnto the wiſedome of graue Counſellors, my confidence in the noble minde of my dread Souereigne & Queene, neuer aſking what ſhe did, but alwayes praying ſhe may do wel, not enquiring whether ſhe might doe what ſhe would, but thinking ſhe would do nothing but what ſhe might.

Thus contented with a meane eſtate, and neuer curi-

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The king himself was idle, goodly vpright downe treating the learning, commaunding, vsing the counsel of a sequell, but not loosing the dignitie of a Prince, preferring those that labour to greater authoritie, & punishing those that loyter with due seueritie. All which things being many about vs, yet this is odd, that they are so profitable, bringing duty to him both honny & wax, each so wholsome, that we all desire it, both so necessary, y we cannot misse them. Here I place the common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any y either I haue heard or read of. Where the king is not fed euery one to take off, where there is such homage, such loue, such labour, that I haue wished oftentimes rather to be a Bee, then not to be as I should be.

In this little garden with these hiues, in this house haue I spent the better part of my life, yea and the best. I was neuer busie in matters of state, but referring all my cares vnto the wisedome of graue Counsellors, & my confidence in the noble minde of my dread Soueraigne & Queene, neuer asking what she did, but alwayes praying she may do wel, not enquiring whether she might doe what she would, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curi-

out of the high ſtate. I found ſuch quiet, that me thinketh, hée which knoweth leaſt, liueth longeſt: inſomuch that I chuſe rather to bs an Hermit in a caue, then a Counſelour in the Court.

Euphues perceiuing olde Fidus, to ſpeak what he thought, anſwered him in theſe ſhort words. He is very obſtinate, whome neither reaſon nor experience can perſwade: and truely ſeing you haue alledged both, I muſt néeds allow both. And if any former requeſt haue bred any offence, let my latter repentance make amends. And yet this I knowe, that I enquired nothing that might bring you into daunger, or me into trouble: for as young as I am, this I haue learned, that one may point at a ſtar but not pul at it, and ſée a Prince but not ſerch him: & for mine owne part, I neuer meane to put my hand betweén the bark and the tree, or in matters which are not for me, to be ouer curious.

The common wealth of your Weſt, did ſo delight me, that I was not a little ſory that either their eſtate haue not béene longer, or your leaſure more, for in my ſimple iudgement, there was ſuch an orderly gouernment, that men may not be aſhamed to imitate them, nor you wearie to kéepe them.

They hauing ſpent much time in theſe diſcourſes, were called into ſupper; Philautus more willing to eate, then heare their tales, was not the laſt that went in: where being all ſet downe, they were ſerued al in earthen diſhes, all thinges ſo neat and cleanely, that they perceiued a kinde of courtly Nicetie in the minde of their Hoſte, though hée wanted matter to ſhew it in his houſe.

Philautus I knew not whether of Nature melancholy, or féeling loue in his Boſome, ſpake ſcarce ten words ſince his comming into the houſe of Fidus.

Which the olde man (wel noting) began merrely thus to parle with him.

I

Perswade Gentlemen that all this time you haue bin tongue-tied either thinking not your selfe welcome, or disdaining so homely entertainment: in the one you do me wrong, for I thinke I haue not shewed my self straunge, for the other you must pardon me, for that I haue not bin so as I would, but as I may: And though England be no straunge, but yeeldeth euery thing, yet is it here as in euery place, all for money.

And if you will but accept a willing mynde in stead of a costly repast, I shal think my selfe beholding vnto you, and if times serue, or my Starres prosper, I will make you parte of amendes, with a better boorde.

Euphues thus replyed: Gramercy good Father of my welcome greater then any wages I can requite, and my cheer more bountifull then euer I shall deserue, though I seeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that I should either disdaine your company, or mistake your cheere, of both the which I thinke so well, that if tongs might answere my true meaning, I would exceed in cost, though in curtesie I know not how to compare with you, for (without flatterie be it spoken) if the common curtesie of England be no worse then this towards straungers, I must needs think them happy that trauaile into these Westerne Ilands, and the Inhabitants the most curteous of all Countries.

Here began Euphues to take the tale out of Philautus mouth, and to playe with him in his melancholike moode, beginning thus.

NAy Father I durst I sweare for my friend, that beth he thinketh himself welcome, and his fare good, but you must pardon a young Courtier, who in the absence of his Lady thinketh himself forlorne: And this vile Dog Loue will so rancle where he biteth, that I feare my Friends sore, will breede to a Fistula, for you may perceiue

that he cannot tell where he liues, but wher he loues, more thoughts hath he in his head, the you dreame in your hines: and better it were for him to be naked among your Mai-pres, thoughe his bodie were all blisstered, then to haue his hart stong so with affection, wherby he is so blinded. But beleeue me Eubius, he taketh as great delight to counte a cogitation of loue, as you do to tell your time in Hollye. In this plight hath he been euer since his comming out of Naples, so hath it inwrought with him (which I hadde thought impossible) that pure loue did inchace him so quick, insomuch as in all my trauaile with him, I seemed to be nery one to beare with me the picture of a paper man, but no liuing person, the sunne pitie, and yet on force.

Philautus taking Euphues tale by the end, and the old man by the arme betweene griefe and game, left rare nest, and answered him thus.

EVPHVES woulde dye if he shoulde not talke of loue once in a day, and therefore you must giue him leaue after euery meale to cloake his stomack in loue, as with Marmalade, and I haue heard, not those that say nothing, but they that kicke oftnest against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, as the man to make his Mayroun, he himselfe knowing best the price of Cotton, not by the market folkes, but his owne fortelleps. But if he vse this speach either to make you merry, or to put me out of conceipt, he doth wel, you must thanke him for the one, and I will thinke on him for the other. I haue oftentimes sworne that I am as farre from loue as he, yet will he not beleeue me, as incredulous as those, who thinke no more haue till they see his crownes.

As Euphues was making answere, Eubius presented him in this manner.

THere is no harme done Philautus, for whether you loue, or Euphues iest, this shall hinde no farre. It

may

may be when I was as young as you, I was as idle as you, (though in my opinion, ther is none lesse idle then a louer.) For to tel the truth I my self was once a courtier, in the dayes of that most noble king of famous memory Henry the eight, father to our most gratious Lady Elizabethens

Where, and with that, he pansed as though the remembraunce of his olde lyfe, had stopped his new speach: but Philautus itching to heare what he would say, desired him to goe forward, unto whome Fidus fetching a great sigh, sayd, I will. And there againe made a full poynt. Philautus burning as it were, in desire of this discourse, urged him again with great entreatie: then the olde man commaunded the bord to be uncouered, grace being sayd, called for stooles, & sitting by the fire, uttered the wholy discourse of his loue, which brought Philautus a bed, and Euphues a sleepe.

And now Gentlemen, if you will giue eare to the tale of Fidus, it may be, some will be as watchful as Philautus, though many as drouse as Euphues. And thus he began with a beauie countenaunce (as though his paines were present, not past) to frame his tale.

I Was borne in the wilde of Kent, of honest parents & good worshipfull, whose tender cares, (if the fondnesse of Parents may be so termed) prouided all things euen from my very cradle, untill their graues, that might either bring me vpp in good letters, or make me heire to great liuings. I, (without arrogancie be it spoken,) was not inferiour in wit to many, which finding in my self, I flattered my self, but in the ende decieued my self. For being of the age of xx. yeares, ther was no trade or kinde of life that either fitted my humour, or serued my tourne, but the Court: thinking that place the only meanes to climbe high and sit sure. Where-in I followed the vayne of young Gentlemen, who iudge nothing sweeter then

waire till they sele the weight, I was there intertained as wel by the great friends my father made, as by mine own forwardnes, wher it being now but Honny moone I endeuoured to Courte it with a grace, (almost past grace) laying more on my backe, then my friends could wel beare, hauing many times a braue cloke and a thred bare purse. Who so conuersant with the Ladyes as I: who so pleasaunt: who more prodigall? Insomuch as I thought the time lost which was not spent either in their company with delyght, or for their company in letters. Among all the troup of gallant Gentlemen, I singled out one (in whome I misliked nothing but his grauitie) that above all I ment to trust: who as wel for the good qualities he saw in me, as the little gouernment he feared in me, began one night to vtter these fewe wordes.

Friend Fidus (if Fortune allow a terme so familiar) I would I might liue to see thee as wise, as I perceiue thee wittie, then should thy lyfe be so seasoned as neither to much witte might make thee proud, nor to great riot poore. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rysing. There belongeth more to a Courtier then brauery, which the wise laugh at, for personage, which the chast marke not, or wit, which the most part see not.

It is sober and discreet behauiour, ciuil and gentle demenour, that in court winneth both credit and commoditie, which counsel thy youthfull yeres, thinke to proceed rather of the malyce of Age, then the good meaning.

To ride well is laudable, and I like it, to run at the tilt, not amisse, and I desire it, to reuel much to be praysed, and I haue vsed it, which things as I knowe them all to be courtly, so for my part I accompt them necessarie, for where greatest assemblies are of noble gentlemen, there should be the greatest exercise of true Nobilitie.

And

And I am not precise, but that I esteme it is as expedient in feates of armes and actiuitie, to employ the body, as in studie to walk the minde: yet so should the one be tempered with the other, as it might seeme as great a shame to be valiant and courtly without learning, as to be studious and bookish without valure.

But there is another thing Fidus, which I am to warn thee off, and if I might to weeall thee from: not that I enuye thy estate, but that I would not haue thee forget it. Thou dost too much (a little I thinke to be too much) to dally with women, which is the next waye to doate on the. For as they that angle for the Mortois, hauing once caught him, are driuen into such a lythernesse, that they lose all their spirites, being benummed, so they that seeke to obtaine the good will of Ladyes, hauing once a little holde of their loue, they are driuen into such a traunce, that they let goe the holde of their libertie bewitched like those that view the head of Medusa, or the Viper tyed to the bough of the Beech tree, which keepeth him in a deep sleepe, though it beginne with a sweete slumber.

I my self haue tasted new wine, and finde it to be more pleasant then wholesome, and Grapes gathered before they be ripe, may set the eyes on lust, but they make the teeth an edge, and tone desired in the budde, not knowing what the blossome were, may delyght the conceiptes of the head, but it will destroye the contemplature of the heart.

What I speake now is of meere good will, and yet vppon small presumption, but in things which come on the sodeine, one cannot be to wary to preuent, or to curious to mistrust: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of lyfe shew it. Thou hast good friendes, which by thy lewde delights, thou maist make great enimies and heauy foes; which by thy well doing thou mayste cause to be earnest ar-

bettors

bettoꝛs of thée, in matters that now they rannacle againſt thée. And ſo I leaue thée, meaning hereafter to beare the rayn of thy bꝛidle in mine handes, if I ſe thée head ſtrong: And ſo be departed. I gaue him great thãks, & glad I was we wer parted: foꝛ his putting loue into my minde, was like the thꝛowing of Bugloſſe into Wine, which increaſeth in him that dꝛunketh it a deſire of luſt, though it mittigate the foꝛce of dꝛonkennelle.

I now ſetching a windleſſe, that I might better haue a ſhote, was pꝛeuented with ready game, which ſaued me ſome labour, but gained me no quyet. And I would gentlemen that you could feele the like impꝛeſſions in your mindes at the rehearſall of my miſhappe, as I did paſſions at the entring into it. If euer you loued, you haue found the lyke, if euer you ſhal loue, you ſhal taſt no leſſe. But he ſo eager of an ende, as one leaping ouer a ſtile beꝛe he come to it, deſiꝛed to paſſe the Parentheſes oꝛ digreſſions, oꝛ gloſes, but the text, wher he himſelf, was coating in the margent. Then ſayd Fidus thus it fell out.

It was my chaunce (I know not whether chaunce oꝛ deſtenie) that being inuited to a banket wher many Ladyes were, and ſo many by one, as the ende tolde, though then ſo many by all, ſauing y one, as I thought, I caſt mine eyes ſo earneſtly vppon hir, that my heart vowed hir the miſtres of my loue, and ſo fully was I reſolued to pꝛoſecute my determination, as I was earneſt to begin it.

Now Gentlemen, I commit my caſe to your conſideꝛations, being wiſer then I was then, and ſome-what as I geſſe elder: I was but in court a nouice, hauing no friend but him beſoꝛe rehearſed, whome in ſuch a matter, I was lykelyer to finde a bꝛidel, than a ſpurre. I neuer beſoꝛe that time coulde imagine what Loue ſhould meane, but vſed the terme as a flout to others, which I found now as a feuer in my ſelfe, neither knowing from whence the occaſion ſhoulde aryſe, nor where I might

ſeeke

like the remedy. This distresse I thought youth would haue worne out, or reason or time, or absence, or if not euery one of them, yet all. But as fire getting holde in the bottome of a tree, neuer leaueth till it come to the toppe, or as strong poyson Antidotum being but chafed in the hand, pearceth at the last the heart, so loue whiche I kept but lowe, thinking at my will to leaue, entred at the last so farre that it holde mée conquered. And then disputing with my selfe, I played this on the bit.

Fidus, it standeth thée vppon either to winne thy loue, or to weane thy affections, which choyce is so hard, that thou canst not tell whether the victorie will be the greater in subduing thy selfe, or conquering hir.

To loue and to liue well is wished of many, but incident to fewe. To liue and to loue well is incident to fewe, but indifferent to all. To loue without reason is an argument of lust, to liue without loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting.

Theseus had no néede of Ariadnes threéd to finde the way into the Laborinth, but to come out, nor thou of any helpe how to fall into these brakes, but to fall from them. If thou be witched with eyes, weare the eye of a Weesil in a ring, which is an enchauntment against such charmes, and reason with thy selfe whether there bee more pleasure to be accounted amorous, or wise. Thou art in the viewe of the whole court, where the ielous will suspecteth vppon euery light occasion, where of the wise thou shalt be accounted fond, and the foolish amorous: the Ladies themselues, how-soeuer they loke will thus imagine, that if thou take thought for loue, thou art but a foole if take it lightly, no true seruant. Besides this thou art to be bound as it were an apprentice, seruing seuen yeares for that, which if thou winne, is lost in seuen houres, if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuyed, if thine

inferiour, laughed at. If one that is beautifull, hir colour will chaunge before thou get thy desire: if one that is wise, she will ouer-reache thée so farre, that thou shalt neuer touch hir: if vertuous, she will eschue such fonde affection, if one deformed, she is not worthy of any affection, if she be rich, she néedeth thée not: if poore, thou néedest not hir: if olde, why shouldest thou loue hir, if young, why should she loue thée.

Thus Gentlemen I fed my selfe with mine owne deuices, thinking by peece meale to cut off ꝑ which I could not diminish, for the more I striued with reason to conquer mine appetite, the more against reason, I was subdued of mine affections.

At the last calling to my remembrance, an old rule of loue, which a courtier then tolde me, of whom when I demaunded what was the first thing to winne my Lady, he aunswered, Opportunitie, asking what was the second, he said Opportunitie: desirous to knowe what might be the thirde, he replyed Opportunitie. Which aunsweres I marking as one that thought to take mine ayme of so cunning an Archer, coniectured that to the beginning, continuing an ending of loue, nothing coulde be more conuenient then Opportunitie, to the getting of the which I applyed my whole study, and wore my wits to the stumps, assuring my selfe, that as there is a time, when the Hare will lycke the Houndes eare, and the fierce Tigresse, play with the gentle Lambe; so there was a certaine season when women were to be won, in the which moment they haue neither will to deny, nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine the loue, of the Duchesse of Millayne: such a time I haue heard that a poore yeoman chose to get the fayrest Lady in Mantua.

Unto the which time, I trusted so much, that I solde the skinne before the Beast was taken, reckoning without

out mine hoast, and setting downe that in my bookes as readye money, which afterwards I found to be a desperate debt.

IT chaunced that this my Lady (whom although I might name for the love I bore hir, yet I will not for the reuerence I owe hir but in this story call hir Iffida) for to recreate hir minde, as also to solace hir body, went into the country, wher she determined to make hir abode for the space of three moneths, having gotten leaue of those that might best giue it. And in this iourney I founde good fortune so fauourable, that hir abyding was within two miles of my fathers mansiõ house, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now so fortunate as Fidus? who so frolicke? She being in the countrey, it was no being for me in the courte? Where euery pastime was a plague, to the minde that lyued in melancholy. For as the Turtle hauing lost hir mate wandreth alone, ioying in nothing but in solitarinesse, so wore Fidus in the absence of Iffida, walked in his chamber as one not desolate for lacke of companye, but desparate.

To make shorte of the circumstaunces, whiche holde you too long from that you woulde heare, and I faine vtter: I came home to my father, where at mine entraunce, supper being set on the table, I espyed Iffida, Iffida Gentlemen, whome I founde before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my follyes, I, as courtly as I coulde, though God knowes but coursely at that time behaued my selfe, as though nothing payned me, when in truth nothing pleased me. In the middle of supper Iffida as wel for ỹ acquaintãce we had in crout

as also the courtesie she vsed in generall to all, taking a Glasse in hir hand filled with wine, dranke to me in this wise. Gentlemã, I am not learned, yet haue I heard, that the Vine beareth three grapes, the first altereth, the second troubleth, the third vulleth. Of what grape this Wyne is made, I cannot tell, and therfore I must craue pardon, if either this draught chaunge you vnlesse it be to ẏ better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine hereafter, being so well counselled before. And with that she drinking, deliuered me ẏ glasse. I now taking hart at grasse, to see hir so gamesome, as merely as I could, pledged hir in this manner.

IT is pittie Lady you want a pulpit, hauing preached so well ouer the pot, wherin you both shew the learning which you profesle you haue not, and a kind of loue which would you had: ẏ one apeareth by your long sermõ, the other by ẏ desire you haue to kep me sober, but I wil refer mine answere till after supper, & in the meane season, be so tẽperate, as you shal not think my wit to smel of the wine, although in my opinion, such grapes set rather an edge vpon witte, then abate the point. If I may speake in your call, quoth Iffida, (the glasse being at my nose) I think, wine is such a whetstone for wit, that if it be often set in that manner, it wil quickly grinde all the steele out, and scarce leaue a backe wher it found an edge. With many like speaches we cõtinued our supper, which I will not repeat, least you should thinke vs Epicures to sit so long at our meate: but al being ended, we arose, where as the manner is, thankes & curtie made to each other, we went to the fire, wher I bolned now without blushing, toke hir by the hand, & thus began to kindle ẏ flame which I shoulde rather haue quenched, seking to blow a cole, when I should haue blowne out the candle.

Gentle-

Gentlewoman either thou thoughtes my wits verye short, that a sip of wine could alter me, or els yours very sharpe, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as deepe drinketh the Owle as the Gander.

Gentleman (quoth she) in arguing of wittes, you mistake mine, and call your owne into question. For what I sayde proceeded rather of a desire to haue you in health, then of malyce, to wish you harme. For you well know that wine to a young blood, is in the Spring time, Flaxe to fire, and at all times, either vnwholsome, or superfluous, and so daungerous, that more perishe by a surfet then the sword.

I haue heard wise Clearkes saye, that Galen being asked what diet he vsed that he lyued so long, answered: I haue dronke no wine, I haue touched no woman, I haue kept my selfe warme.

Now sir if you will lycence me to proceede, this I thought, that if one of your yeres should take a dram of Magis, wherby consequently you should fal into an ounce of loue, and then vpon so great heat take a little colde, it were inough to cast you away, or turne you out of the way. And although I be no Phisition, yet haue I bene vsed to attend sicke persons, where I founde nothing to hurt them so much as wine, which alwayes drewe with it, as the Adamant doth the yron, desire of women: how hurtfull both haue bene, though you be to young to haue tryed it, yet you are olde inough to beleeue it.

Wine should be taken as the Dogs of Aegypt drinke water, by snatches, and so quench their thirst, and not hinder their running, or as the Daughters of Lysander vsed it, who with a droppe of wine toke a spoonefull of water, or as the Virgines in Rome, who drincke but their eye full, contenting themselues as much with the sight, as with the taste.

Thus to excuse my selfe of vnkindenesse, you haue

made me almoſt impudent, and I you, (I feare me) impatient, in ſeeming to preſcribe a diet where is no daunger, in giuing a preparatiue, when the body is purged. But ſeeing all this talke came of drinking, lette it ende with drinking.

I ſeeing my ſelfe thus ridden, thought either ſhe ſhould ſit faſt, or els I would caſt hir. And thus I replyed.

Lady, you thinke to wade deepe where the Forde is but ſhallow, and to enter into the ſecretes of my minde, when it lyeth open already, wherein you vſe no leſſe Art to bring me in doubt of your good will, the craft to put me out of doubt, hauing baited your booke both with poyſon and pleaſure, in that, vſing the meanes of Phiſicke (wher off you ſo talke) mingling ſweet ſirops with bitter dregs. You ſtande in feare that wine ſhould inflame my liuer, and conuert me to a louer: truely I am framed of that mettall, that I can mortifie any affections, whether it be in drinke or deſire, ſo that I haue no neede of your Plaiſters, though I muſt needes giue thankes for your paines.

And now Philautus, for I ſée Euphues begin to nod, thou ſhalt vnderſtande, that in the middeſt of my replye, my father with the reſt of the company interrupted me, ſaying, they would fal all to ſome paſtime, which becauſe it groweth late Philautus, wée will deferre till the morning, for age muſt kéepe a ſtreight diette, or els a ſickly lyfe.

Philautus tickeled in euery veyne with delyght, was loath to leaue ſo, although not willyng the good olde man ſhould breake his accuſtomed houre, vnto whome ſléepe was the chiefeſt ſuſtenaunce. And ſo waking Euphues, who had taken a nappe, they all went to their lodging, where I thinke Philautus was muſing vppon the euent of Fidus his loue: But there I will leaue them in their beddes, till the next morning.

Gentle-

Gentlemen and Gentlewomen, in the diſcourſe of this loue, it may ſéeme I haue taken a newe courſe: but ſuch was the time then, that it was as ſtraunge to loue, as it is now common, and then leſſe vſed in the Court, then it is now in the Countrey: But hauing reſpect to the time paſt, I truſt you will not condemne my preſent time, who am inforced to ſing after theyr Playne-ſong that was then vſed, and will follow héere-after, the Crochettes that are in theſe dayes cunningly handeled.

For the mindes of Louers, alter with the mad moodes of the Muſitions: and ſo much are they with-in fewe yeares chaunged, that we accompt their olde woing and ſinging to haue ſo lyttle cunning, that we eſtéeme it barbarous, and wer they liuing to heare our new quoyings, they would iudge it, to haue ſo much curioſitie, that they would tearme it fooliſh.

In the time of Romulus, all heades were rounded of his faſhion, in the time of Cæſar, curled of his manner. When Cyrus lyued, euerye one prayſed the hooked noſe, and when he dyed, they allowed the ſtraight noſe. And ſo it fareth with loue, in times paſt, they vſed to woe in playne tearmes, now in picked ſentences, and he ſpéedeth beſt that ſpeaketh wiſeſt: euery one following the neweſt way, which is not euer the néereſt waye: ſome going ouer the ſtile, when the gate is open, an other kéeping the right beaten path, when he may croſſe ouer better by the fieldes.

Euery one followeth his owne fancie, which maketh diuers leape ſhorte, for want of good riſing, and manye ſhoote ouer, for lacke of true ayme.

And to that paſſe it is come, that they make an Arte of that, which was wont to be thought naturall: And thus it ſtandeth that it is not yet determined, whether in loue Vliſſes more preuayled with his witte, or Paris with his perſonage, or Achilles with his proweſſe.

For

For euery of them haue Venus by the hand, and they are all assured and certeine to winne hir heart.

But I had almost forgotten the olde man, who vseth not to sleepe compasse, whom I see with Euphues & Philautus now already in the garden ready to proceed with his tale: which if it seeme tedious, we will breake off againe when they goe to dinner.

FIdus calling these Gentlemen vp, brought them into his garden, wher vnder a sweet Arbour of Eglantine, the birdes recording their sweete notes, he also strayned his olde pipe, and thus began.

GEntlemen yesternight I left off abruptly, and therefore I must begin in the lyke manner.

My Father placed vs all in good order, requesting either by questions to whet our wits, or by stories to try our memories, & Iffida y might best ther be bolde, being the best in the company, & at al assayes to good for me, began againe to preach in this manner. Thou art a Courtier Fidus, and therefore best able to resolue any question: for I know thy wit good to vnderstande, and readye to answere: to thee therefore I addresse my talke.

THere was some-time in Sienna, a Magnifico, whom God blessed with three daughters, but by three wiues, and of three sundry qualyties: the eldest was very faire, but a very fole: the seconde meruaylous wittie, but yet meruailous wanton: the third as vertuous as any liuing, but more deformed then any that euer lyued.

The noble Gentleman their father, disputed for the bestowing of them with himselfe, thus.

I thanke the Gods, that haue giuen me three daughters, who in their bosomes carry their dowries, insomuch as I shall not neede to disburse one Byte for all their marriages. Maidens be they neuer so foolysh, yet being faire

[illegible] faire they are commonly vnfortunate. For that men in loue haue [illegible] to the vnfaithfulnesse of women, whereas they ought rather to impute it to their owne vnfortunatenesse, who make the matter that they loue the foundation of their fancie, not the vertuous parts of the mind, but the outwarde and sensible, as painters, who haue euer put colours vpon their owne counterfeit.

And in this are confounded Painters and Poets, [illegible] cently, that a rare inuentour and a profound head [illegible] beautie, whereof euery one desireth, that the excellency of the one, might excuse the painture of the other. For as we in nothing more priser truth the Gods loued vpon, we are taught: so in nothing do we come more neere vnto, as when we are amiable. This caused Helen to be married vp for a Starre, and Ariadne to be plated vp the Heauens, not that they were wise, but faire. Acteon to haue a Goddesse to the Skie, loued beare a goalerie in Cearly. Minos for all his iealousie, beholding Io followed by no Godheade, to the intent he might be gallant. Loue commonly in at the eye, not at the eare, by seeing Pictures, Women, not by hearing Womens words. And such effects a pleasure doth vnder vsing vnto vs, that others haue liued by looking on faire and beautiful pictures, desiring no more nor desiring to any further. Loue made the Gods to come to the earth from Heauen, more here on earth, but beautie, that haue vsed to imagine the Firmament was God, but y beautie which is said to be vnder the Moone, and enchant them that made Pygmalion for beautie, loued an Image of Ivory, Appelles the counterfeit of Campaspe, and none we haue heard of to counterfeit that the name of beautie cannot either breake or bende. It is this onely that Painters delire in their tables, Parrhasius, Zeuxis, and Apelles following Alexander, who more esteemed the face of Venus not yet finished, then the Table of the most artificiall perfected. And I am of that mind that there can be nothing giuen vnto man,

tall men by the immortall Gods, either more noble or more necessarie then beautie. For as when the counters fait of Ganimedes, was shewen at a market, every one wouldе faine buye it, because Zeuxis had therein shewen his greatest cunning: so when a beautifull woman appeareth in a multitude, every man is prayne to like her, for that the Gods (the onely Painters of beautie) have in her expressed, the art of their Deitie. But I will beare rest my lesse, knowing that if I shoulde runne so farre as beautie, wouldе carry me, I should lacket wantbreth to tell her praises, then matter to prooue them, thus I am perswaded, that my faire daughter shal be wel maryed, for there is none, that will or can demaunde a greater iewell then beautie.

My second childe is wittie, but yet wanton, whiche in my minde, rather addeth a delight to the man, then a disgrace to the mayde, and so lynked are those two qualyties together, that to be wanton without wit, is Aphrodites: and to be thought wittie without wantonnes, preciseneſſe. When Lais being very pleasaunt, had tolde a merry iest: it is pittie saide Aristippus, that Lais having so good a witte, should be a wanton. Yea quoth Lais, but it were more pittie, that Lais shoulde be a wanton and haue no good witte. Osyris King of the Aegyptians, being much delighted with pleasaunt conceiptes, would often affirme, that he had rather haue a virgine, that could giue a quicke aunswere that might cut him, then a milde speach that might clawe him.

When it was obiected to a gentlewoman, that she was neither faire nor fortunate, & yet quoth she wise and wel fauoured, thinking it the chiefest gifte that Nature coulde bestowe to haue a Ruthrowne due, and an excellent heade. It is witte that alloureth, when euery worde shall haue his weight, when nothing shall proceede, but it shall either sauour of a sharpe conceipte, or a secreat conclusion. And this is the greatest thing to

conceiue readely, and aunswere aptlye, to vnderstande whatsoeuer is spoken, and to replye as though they vnderstoode nothing. A Gentleman that once loued a Ladie most entirely, walking with hir in a Parke, with a deepe sigh beganne to say, O that women could be constant, shee replyed, O that they coulde not, Pulling hir hat ouer hir heade, why quoth the Gentleman doth the Sunne offende your eyes, yea, aunswered shee the sonne of your mother, which quicke and readie replyes, being well marked of him, he was enforced to finde for that whiche he was determined to forsake. A noble man in Senna, disposed to iest with a Gentlewoman of meane birth, yet excellent qualities, betweene game and earnest gan thus to salute hir. I knowe not how I shoulde commend your beautie, because it is somewhat to browne, nor your stature being somewhat to low, or your wit I can not iudge, no quoth she I beleeue you, for none can iudge of wit, but they that haue it, why then quoth he, doest thou thinke me a fole, thought is free my Lorde quoth she, I will not take you at your word he perceiuing all outward faults to be recompenced with inward fauour, chose this virgin for his wife. And in my simple opinion, hee did a thing both worthy his flocke and hir vertue. It is write that folitheth, when beautie fadeth: that wareth young when age approcheth, and resembleth the Iuie leafe, who although it be deade, continueth greene. And because of all creatures, the womans wit is most excellent, therefore haue the Poets fayned the Muses to be women, the Nimphes the Goddesses, ensamples of whole rare wildomes, and sharpe capacities, wold nothing but make me commit Idolatry to my daughter. I neuer hard but of three things which argued a fine wit, inuention, conceiuing, aunswering. Which haue all bene found so common in women, that were it not I shoulde flatter them, I shoulde thinke them singuler.

Then this sufficeth me, that my seconde daughter

shall not lead Apes in Hell, though she haue not a penny for her dowry, the Diuell becauſe she is wittie, which hindreth weake things, and loſeth ſtrong things, and worketh all things in thoſe that haue either wit themſelues, or loue wit in others.

The youngeſt daughter no pearle to hang at eares, yet ſo precious she is to a well diſpoſed mind, that grace ſeemeth almoſt to diſdaine Nature. She is deformed in behauiour, ſtoine of ſpeach, crabbed in countenance, and almoſt in all parts croked: but in behauiour ſo honeſt, in ſpeaches ſo demure, ſo wiſely in all her dealings, that I neuer heard her ſpeake any thing that either concerned not gods honour or Gods myrth.

The never delyghteth in coſtlye apparell, but euer deſyreth honeſty attire, accompting no bauerye greater then vertue: who beholding her holy ſhape in a Glaſſe, ſmyling ſaide: This face were faire, if it were fourned: noting that the inwarde motions woulde make the outwarde fauour but counterfait. For as the precious ſtone Sandaſtra, hath nothing in outwardes appearaunce but that which ſameth blacke, but being broken powreth forth beames like the Sunne: ſo vertue ſheweth but haire to the outward eye, but being pearced with inwarde deſire, ſhineth like Cheibali. And this dare I auouch, that as the Troglodite which digged in the filthy ground for rots, and found the ineſtimable ſtone Topaſion, which enriched them euer after: ſo he that ſeketh after my youngeſt daughter, which is deformed, ſhall finde the great treaſure of pietie, to comfort him during his life. Beautifull women are but like the Ermine, whoſe ſkinne is deſired, whoſe carcaſſe is diſpiſed, vertuous contrariwiſe are then moſt liked, when their ſkin is leaſt loued.

When ſuch I ſo faire leaſt care for him, whome euery one that is honeſt will care for: ſo that I will auoyd my ſelfe with this perſuaſion the reſerue that haue a

power

howe ſhortly Beautie cannot liue without a huſband, wit will not, vertue ſhall not.

NOw Gentlemen, I haue propounded my reaſons, wherefore euery one I muſt now aſke you the queſtion. If it were your chaunce to trauaile to Sienna, and to ſee as many there as I haue tolde you here, whether woulde you chuſe for your wife the faire fole, the wittie wanton, or the crooked Saint.

When ſhe had finiſhed, I ſtoode in a maze, ſeeing three howes lingred in one haire, vncertaine to anſwere what might pleaſe her, yet compelled to ſay ſomewhat, leaſt I ſhould diſcredit my ſelfe. But ſeeing all were whiſt, to heare my iudgement, I replyed thus.

FAire Iſſida, Gentlewomen all, I meane not to trauel to Sienna to haue Beautie, leaſt in comming home ſhe ayre chaunge it, and then my labour be loſt: neither to ſeeke ſo farre for wit, leaſt ſhe accept me a fole, when I might ſpede as well nerer hande, nor to ſue to Vertue, leaſt in Italy I be infected with vice: and ſo looking to get Iuppiter by the hande, I catche Pluto by the heele. But if you will imagine that great Magnifico to haue ſent his three Daughters into Englande, I would thus debate with them, before I would bargaine with them. I loue beautie wel, but I could not finde in my hart to marry a fole: for if ſhe be impudent, I ſhall not rule hir: and if ſhe be obſtinate, ſhe will rule me, and my ſelfe againſt the miſeſt, me thinketh it were no good match, for two fooles in one bed are too many.

WIt of all things fetteth my fancies on edge, but I ſhould hardly chuſe a wanton: for be ſhe neuer ſo wiſe, if alwayes ſhe want one when ſhe hath me, I had as lief ſhe ſhould want me too, for of all my apparell I wanted hate my cappe ſit cloſe.

Vertue I cannot tell yee, which hetherto I haue ho-

noured, but such a crooked Apostle I never looked: for vertue may well sat my minde, but it will neuer feede mine eye, and in mariage, as market folkes tell me, the husband should haue two eyes, & the wife but one, but in such a match it is as good to haue no eye, as no appetite.

But to aunswere of those inconuenients, which I would chuse, (although each threaten a mischiefe) I must needes take the wise wanton, who if by hir wantonnesse, she will neuer want where she lykes, yet by hir wit she will euer conceale whom she loues, & in meare a horne and not know it, will do me no more harme, then to eate a Flye, and not see it.

Iffida I know not whether long with mine aunswer, or not content with my opinion, replyed in this maner.

Then Fidus, when you match, God sende you such a one as you lyke best: but be sure alwayes, y your head be not higher then your hat. And thus fayning an excuse departed to hir lodging, which caused all the company to breake off their determined pastimes, leauing me perplexed with a hundred contrary imaginations.

For this Philautus thought I, that either I did not hit the question which she would, or that I hit it to full against hir will: for to say the truth, wittie she was, and somewhat merry, but God knoweth so farre from wantonnes, as my self was from wisdome, & I as farre from thinking ill of hir, as I found hir from taking me well.

Thus all night tossing in my bedde, I determined the next day, if any opportunitie wer offered, to offer also my importunate seruice. And found the time fit, though hir minde so froward, that to thinke of it my hart throbbeth, and to vtter it, will bleede freshly.

The next day I comming to the gallery, wher she was solytarily walking with hir frowning cloth, as sick lately of the sullens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen either walked abroade to take the ayre, or not yet readye to come out

of

of their chambers, I aduentured in one ship to putte all my wealth, and at this time to open my long concealed loue, determining either to be a Knight as we say, or a knitter of cappes. And in this manner, I vttered my first speach.

LAdy, to make a long preamble to a short suite would seeme superfluous, and to beginne abruptly in a matter of great waight, might be thought absurde: so as I am brought into a doubt whether I shoulde offende you with to many words, or hinder my selfe with to few. She not staying for a longer treatise, brake me off thus roundly.

Gentleman a short suite is soone made, but great matters not easely graunted, if your request be reasonable, a word will serue, if not, a thousand will not suffice. Therefore, if there be any thing that I may doe you pleasure in, let it be honest, and vse not tedious discourses or colours of rhetorike, which though they be thought courtly, yet are they not esteemed necessarye: for the purest Emerauld shineth brightest, when it hath no Dyle, and trueth delyghteth when it is apparayled worst.

Then I thus replyed.

FAyre Lady as I know you wise, so haue I found you courteous, which two qualyties meeting in one of so rare beautie, must foreshew some great meruayle, and worke such effects in those that either haue heard of your praise or seene your person, that they are inforced to offer themselues vnto your seruice, among the number of which your vassalls, I though least worthye, yet most willyng, am nowe come to proffer both my lyfe, to doe you good, and my lyuings to be at your commaund, which franke offer proceeding of a faithful minde, can neither be refused of you, nor misliked. And because I would cutte off speaches which might seeme to sauour, either of flatterie, or deceipte, I conclude thus, that as you are the first,

vnto

vnto whom I haue vowed my loue, to you shall be the fault, requiring nothing but a friendly acceptance of my seruice, and good-will for the reward of it.

Iffida whole right eare began to glow, and both whole cheekes waxed redde, either with choler or bashfulnesse, take me vp thus for stumbling.

Gentleman, you make me blush, as mutch for anger as shame, that seeking to praise me and prefer your selfe, you both bring my good name into question, and your ill meaning into vtterance: to that thinking to present me with your heart, you haue thrust into my handes the serpent Amphisbena, which hauing at each ende a stinge, hurteth both wayes. You tearme me faire, and there-in you flatter, wise, and therein you meane wittie: courteous, which in other plaine wordes, if you durst haue vttered it, you would haue named wanton.

Haue you thought me Fidus to light, that none but I could fit your wilenesse? or am I the wittie wanton, which you harped vpon yesternight, that would alwayes giue you the fling in the head: you are much deceiued in me Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue talked vp so vnpleasaunt to mine. If I be amiable, I will vse those things that are fit for so good a face: if deformed, those things which shall make me faire. And howsoeuer I liue, I pardon your presumption, knowing it to be no lesse common in Court, then saith, to tell a faire tale to a foule Lady, where-in they sharpen, I confesse their wits, but shew as I thinke small wisedome, if you among the rest, straine you would be accepted courtly, haue assayed to feele the vayne, you cannot see, wherein you follow not the best Physitions yet the most, who feeling the pulses, doe alwayes fayne it betokeneth an Ague, and you seeing my pulses beat, pleasauntly iudge me apte to fall into a fooles Feuer, which least it happen to

shake

ſhake me hereafter I am minded to ſhake you off now, vſing but one requeſt, wher I ſhould ſeke oft to reneng, that is, that you neuer attempt by worde or writing to ſollicite your ſute, which is no more pleaſant to me, then the wringing of a ſtreight ſhoe.

When ſhe had vttered theſe bitter words, ſhe was going into hir chamber: but I that nowe had no ſtaye of my ſelfe, began to ſtay hir, and thus againe to replye.

I Perceiue Iſſida that where the ſtreame runneth ſmoothest the water is deepeſt, and where the leaſte ſmoake is there to be the greateſt fire: and wher the mildeſt countenaunce is, there to be the melancholieſt conceits. I ſweare to thee by the Gods, and there ſhe interrupted me againe, in this manner.

FIdus the more you ſweare the leſſe I beléue you, for yt it is a practiſe in Loue, to haue as little care of their owne oathes, as they haue of others honours, imitating Iuppiter, who neuer kept oath he ſwore to Iuno, thinking it lawfull in loue to haue as ſmall regard of Religion, as he had of chaſtitie. And becauſe I will not fede you with delayes, nor that you ſhoulde comfort your ſelfe with triall, take this for a flatte aunſwere, that as yet I meane not to loue any, and if I doe, it is not you, and ſo I leaue you. But once againe I ſtayed hir ſteps being nowe thoroughly heated as well with loue as with choler, and thus I thundered.

IF I had vſed the policie that hunters doe, in catching of Hiena, it might be alſo, I had nowe won you: but comming of the right ſide, I am entangled my ſelfe: had it ben on the left ſide, I ſhould haue inueigled thee. Is this the guerdon for good will, is this the courteſie of Ladies, the life of Courtiers, the ſcode of louers? Ah Iſſida, little doeſt thou knowe the force of affection, e

therefore thou rewardest it lightly, neither shewing curtesie lyke a Louer, nor giuing thankes like a Lady. If I shoulde compare my bloude with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good will as farre aboue thee, as thou art beyond me in pride.

Doest thou disdaine me because thou art beautifull why coulours fade, when courtesie flourisheth. Doest thou reiect me for that thou art wise: why wit hauing tolde all his cardes, lacketh many an ace of wisedome. But this is incident to women to loue those that leaste care for them, and to hate those that most desire them, making a stacke of that, which they should vse for a stomacher.

And seeing it is so, better lost they are with a little grudge, then found with much griefe, better solde for sorrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation: Where all ones seruice be it neuer so great is neuer thought inough, when were it neuer so little, it is too much. When I had thus raged, she thus replyed.

FIdus you goe the wrong way to the Wode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauour. Wherein you followe the humour of Aiax, who losing Achilles shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly with all those that are cholarike, that he hurt no man but himself, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet seemely it is, that your anger is like the wrangling of children, who when they cannot gette what they woulde haue by playe, they fal to crying, e not vnlyke the vse of foule gamsters who hauing lost the maine by true iudgment, think to face it out with a false

saith, and you milling of my loue, which you required in sport, determine to hit it by spite. If you haue a commuſſion to take vp Ladies, let me ſée it: if a priuiledge, let me know it: if a cuſtome, I meane to breake it

You talke of your birth, when I knowe there is no difference of bloods in a baſen, and as little doe I eſteeme thoſe that boaſt of their auncetours, and haue themſelues no vertue, as I do of thoſe that crake of their loue and haue no modeſtie. I knowe Nature hath prouided, and I thinke our lawes allow it, that one may loue when they ſée their time, not that they muſt loue when others appoint it.

Where as you bring in a rabble of reaſons, as it were to binde mée againſt my will, I aunſwere that in all reſpectes I thinke you ſo farre to excell me, that I cannot finde in my heart to match with you. For one of ſo great good will as you are, to encounter with one of ſuch pride as I am, were neither commendable nor conuenient, no more then a patch of Fuſtion in a Damaſke coate.

As for my beauty and wit, I had rather make them better then they are, being now but meane by vertue, then worſe then they are, which would then be nothing by loue.

Now where as you bring in (I knowe not by what proofe, for I thinke you were neuer ſo much of womens counſells (that there women beſt like, where they be leaſt beloued, then ought they more to pittye vs, not to oppreſſe vs, ſeeing we haue neither free will to chuſe, nor fortune to enioy. Then Fidus ſince your eyes are ſo sharpe, that you cannot onely looke through a Pilſtone, but cleane through the minde, and ſo cunning that you can leuel at the diſpoſitions of women whom you neuer knew, me thinketh you ſhould vſe the meane, if you deſire to haue the ende, whiche is to hate thoſe whome you would faine haue to loue you, for this haue you ſet for a

rule (yet out of square) that woemen then loue moste, when they be loathed moste. And to the ende I might ſtope to your lure, I pray begin to hate me that I may loue you.

Touching your loſing and finding, your buying and ſelling, it much ſkilleth not, for I had rather you ſhoulde loſe me ſo you might neuer finde me againe, then finde mée that I ſhoulde thinke my ſelfe loſt: And rather had I be ſolde of you for a penny, then bought for you with a pounde. If you meane either to make an Art or an Occupation of Loue, I doubt not but you ſhall finde worke in the Court ſufficient: but you ſhall not knowe the length of my foote, vntill by your cunning you get commendation. A Phraſe nowe there is which belongeth to your Shoppe boorde, that is to make loue, and when I ſhall heare of what faſhion it is made, if I like the patorne, you ſhal cut me a partlet: ſo as you cut it not with a paire of left handed ſhéeres. And I doubt not though you haue marred your firſt loue in the making, yet by the time you haue made thrée or foure loues, you will proue an expert workman: for as yet you are lyke the Taylours boy, who thinketh to take meaſure before he can handle the ſhéeres.

And thus I proteſt vnto you, bicauſe you are but a young beginner, that I will helpe you to as much cuſtome as I can, ſo as you wil promiſe me to ſow no falſe ſtitches, and when mine olde loue is worne threadbare, you ſhall take meaſure of a newe.

In the meane ſeaſon do not diſcourage your ſelfe: Appelles was no good Painter the firſt day: For in euerye occupation one muſt firſt endeauour to beginne: He that will ſell lawne muſt learne to folde it, and he that will make loue, muſt learne firſt to court it.

As ſhe was in this vaine very pleaſaunt, ſo I thinke ſhe woulde haue bene very long, had not the Gentlewoemen called hir to walke being ſo faire a daye: then taking

king hir leaue very curteouſly ſhe left me alone, yet turning againe ſhe ſayd: will you not man vs Fidus, being ſo proper a man? Yes quoth I, and with-out aſking ſo, had you ben a proper woman. Then ſmiling ſhe ſaid: you ſhould finde me a proper woman, had you ben a proper work-man. And ſo ſhe departed.

Now Philautus and Euphues, what a traunce was I left in, who bewailing my loue, was aunſwered with hate: or if not with hate, with ſuch a kinde of heate, as almoſt burnt the very bowells with-in me. What greater diſcourteſie could there poſſiblye reſt in the minde of a Gentlewoman, then with ſo many nippes, ſuch bitter girdes, ſuch diſdainefull gliekes, to aunſwere him that honoured hir: What crueltie more vnfit for ſo comelye a lady, then to ſpur him that galloped, or to let him bloud in the hart, whoſe veyne ſhe ſhould haue ſtaunched in the lyuer? But it fared with me, as with the hearbe Baſill, the which the more it is crushed, the ſooner it ſpringeth, or the Rew, which the oftner it is cut, the better it groweth, or the Poppy, which the more it is troden with the feete, the more it flouriſheth. For in theſe extremities, beaten as it were to the ground with diſdaine, my loue reacheth to the top of the houſe with hope, not vnlyke vnto a Tree, which though it be often felled to the harde rute, yet it budeth againe, and getteth a toppe.

But to make an ende, both of my tale and my ſorrowes, I will proceede, onely craning a lyttle patience, if I fall into mine olde paſſions: With that, Philautus came in with his ſpeake, ſaying: in faith Fidus, me thinketh I could neuer be weary in hearing this diſcourſe, and I feare me the ende will be to ſoone, although I feele in my ſelfe the impreſſion of thy ſorrowes.

Yea quoth Euphues, you ſhal finde my friend Philautus ſo kinde hearted, that before you haue done, hee will be farther in loue with hir, than you were: for as your Lady ſaide, Philautus will be bounde to make loue as

warden of that occupation? Then Fidus: Well, God graunt Philautus better lucke then I had, which was too badde. For my Father being returned from hunting and the Gentlewomen from walking, the table was couered and we al set downe to dinner, none more pleasaunt then Iffida, which would not conclude hir myrth, and I not melancholy, bicause I would couer my sadnesse, least either she might thinke me to doate, or my Father suspect me to desire hir. And thus we both in table talke beganne to reel. She requesting me to bee hir Caruer, and I not attending well to that shee craued, gaue hir salt, which when she receiued, shee gan thus to replye.

I Loth Gentle-man I seldome eate salte, for feare of anger, and if you giue it me in token that I want witte, then will you make me cholaricke, before I eate it: for women be they neuer so foolish, would euer bee thought wise.

I stayed not long for mine answere, but as wel quickened by hir former talke, and desirous to my quittance for hir present tongue, said thus.

If to eate store of salte, cause one to fret, and to haue no salte signifie lacke of witte; then do you cause me to meruaile, that eating no salt, you are so captious, and louing no salt, you are so wise, when in deede so much wit is sufficient for a woman, as when she is in ꝑraine, can warne hir to come out of it.

You mistake your ayme quoth Iffida, for such a shower may fall, as did once into Danaes lappe, and then that woman wer a foole that wold come out of it: but it may be your mouth is out of taste, therfore you were best season it with salte. In deede quoth I, your answeres are so fresh, that without salte I can hardly swallow them. Many nips were returned that time betweene vs, and some so bitter that I thought them to proceede rather of

mallice

malice to worke despite, than of mirth to shew disport. My Father very desirous to heare questions asked, willed me after dinner to vse some demaunde, which after grace I did in this sort.

Lady Iffida, it is not vnlikely but if you can answere a question as wisely as the last night you asked one wilyly, I trust you will be as ready to resolue any doubt, by entreatie, as I was by commaundement. There was a Lady in Spaine, who after the decease of hir Father, had three suters (yet neuer a good Archer) the one excelled in all giftes of the body, insomuch that there could be nothing added to his perfection, and so armed in all points, as his very lokes were able to pearce the heart of any Lady, especially of such a one, as semed hir selfe to haue no lesse beautie then she had personage. For that as betweene the similitude of manners, there is a friendship in euery respect absolute: so in the composition of the body there is a certeine loue ingendred by one loke, wher both the bodies resemble each other, as wouen both in one lome.

The other hadde nothing to commende him, but a quicke wit, which he had alwayes so at his will, that nothing could be spoken but he would wrest it to his owne purpose, which wrought such delight to this Lady, who was no lesse wittie than he, that you would deme, she had a marriage to be solemnized before the match could be talked off. For there is nothing in loue more requisit or more delectable then pleasaunt and wise conference, neither can there arise any storme, in loue, which by wittes is not turned to a calme.

The third was a Gentleman of great possessions, large reuenewes, ful of money, but neither the wisest that euer enioyed so much, nor the properest that euer desired so much, he had no plea in his sute, but gilt, which rubbed well in a hoat hande, is such a grease, as will supple a very hard heart. And who is so ignorant that knoweth not

golde to be a keye to euery locke, chiefly with his Ladye, who hir selfe was wel stayed, and as yet inflamed with a desire of more, that she could not but lende him a good countenaunce in this match.

Now Lady Iffida, you are to determine this Spanish bargaine, or if you please, we will make it an English controuersie, supposing you to be the Ladye and three such Gentlemen to come vnto you a wooing, In faith who should be the speeder.

GEntleman (quoth Iffida) you may answere your owne question by your own argument if you would, for if you conclude the Ladye to be beautifull, wittie, and wealthy, then no doubt she will take such a one, as should haue comelynesse of body, sharpnesse of wit, and store of riches: Otherwise, I would condempne that wit in hir, which you seeme so much to commend, hir selfe excelling in three qualyties, she should take one, which was endued but with one: in perfect loue the eye must be pleased, the eare delyghted, the heart comforted: beautie contenteth the one, wit the other, wealth the third.

To loue onely for comelynesse, were lust: to lyke for wit onely, shadowes: to desire chiefly for gods, couetousnesse: and yet can there be no loue without beautie, but we loath it: nor without wit, but we scorne it: nor without riches, but we repent it. Euery Louer hath his desire, his fauour, his happe, and euery desire, should haue to saue the eye, to please the wit, to maintaine the role.

Ganimedes may call an amiable countenance, but that seldome not: Vlisses tell a winnie tale, but that lasteth not: Croesus vsing baggage of golde, and that both both: yet without the eyde of beautie he cannot beknow it, and without wit, he knowes not how to vse it. So that I am of this minde, there is no Ladye but in hir choice will be to reuolate, that either she will haue a wiegin, till

she haue such a one, as shall haue all these three properties, or els die for anger, if she match with one that wanteth any one of them.

I perceiuing her to stand so stifely, thought if I might to remoue her setting, and replyed againe.

LAdy you nowe thinke by pollicie to start, where you bounde me to aunswere by necessitie, not suffering me to ioyne three flowers in one Nosegay, but to chuse one, or els to leaue all. The lyke must I craue at your handes, that if of force you must consent to any one, whether would you haue the proper man, the wise, or the rich.

She as not without an answere, quickly requited me.

ALthough there be no force which may compell me to take any, neither a proper, whereby I might chuse al: Yet to answers you flatly, I would haue the wealthiest, for beautie without ritches goeth a begging, and wit without wealth cheapneth all thinges in the Faire, but buyeth nothing.

Truely Lady quoth I, either you speake not as you thinke, or you be far ouershot, for me thinketh, that he that hath beautie, shal haue money, of ladyes for almes, and he that is wittie will gette it by craft: but the rich hauing ynough, and neither loued for shape nor sence, must either keepe his golde for those he knowes not, and spende it on them that cares not. Well answered Iffida, so many men, so many minds, now you haue my opinio, you must not think to wring me from it, for I had rather be as all woemen are, obstinate in mine owne conceipt, then apt to be wrought to others constructions.

My father liked her choyce, whether it were to flatter her, or for feare to offend her, or that he loued money himselfe better then either wit or beautie. And our conclusions thus ended, she accompanyed with her Gentlewomen and other her seruauntes, went to her Uncles,

L. cles,

rles, hauing taried a day longer with my father then she appoynted, though not so many with me, as she was welcome.

Ah Philautus, what tormentes diddest thou thinke poore Fidus endured, who nowe felt ye flame euen to take full holde of his heart, and thinking by solytarinesse to driue away melancholy, and by imagination to forget loue, I laboured no otherwise then he that to haue his Horse stand stil, pricketh him with the spurre, or he that hauing sore eyes rubbeth them with salt water. At the last with continuall abstinence from meat, from company, from sleepe my bodie began to consume, and my head to ware idle, in so much that the sustenance whiche perforce was thrust into my mouth, was neuer disgested, nor the talke which came from my addle braines liked: For euer in my slumber me thought Iffida presented hir selfe, now with a countenaunce pleasant & merry, streight wayes with a coulour full of wrath and mischiefe.

My father no lesse sorrowfull for my disease, then ignorant of the cause, sent for diuers Phisitions, among the which there came an Italian, who feling my pulses, tasting my water, & marking my lokes, commaunded the chamber to be voyded, and shutting the doore applyed this medicine to my maladye. Gentleman there is none that can better heale your woounde then he that made it, so that you should haue sent for Cupid, not Aesculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles will not goe about to amende Lisippus caruing, yet they both wrought Alexander: nor Hippocrates busie himselfe with Ouids art, and yet they both described Venus. Your humour is to bee purged not by Apothecaries confections, but by the following of good counsaile.

You are in loue Fidus: whiche if you couer in a close rhest, will burne euery place before it burst the lock. For as we know by Phisick that poyson wil disperse it selfe

into

into euery veyne, before it part the hart: so I haue hard by those that in loue could say somewhat, that it maymeth euery parte, before it kill the Lyuer. If therefore you wil make me priuie to all your deuises, I will procure such meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partye, and encrease your passions, you shall but shorten your life, and so lose your loue, for whose sake you liue.

When I heard my Phisition so pat to hit my disease, I could not dissemble with him, least he shoulde bewray it, neither would I, in hope of remedy.

Vnto him I discoursed the faithful loue, which I bore to Iffida, and described in euery perticuler, as to you I haue done. Which he hearing, procured within one day, Ladie Iffida to see me, telling my father that my disease was but a consuming Feuer, which he hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, walked to the harde bones, more like a ghoast then a liuing creature, after many words of comfort (as women want none about sicke persons) when she saw opportunitie, she asked me whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus aunswered.

LAdy to dissemble with the world, when I am departing from it, woulde profite me nothing with man, and hinder me much with God, to make my death-bed the place of deceipt, might hasten my death, and encrease my daunger.

I haue loued you long, and nowe at the length must leaue you, whose harde heart I will not impute to discurtesie, but destinie, it contenteth me that I dyed in faith, though I could not liue in fauour, neither was I euer more desirous to beginne my loue, then I am nowe to ende my life. Thinges which cannot be altered are

to be borne, not blamed: follyes paſt are ſoner remembred then redreſſed, and time loſt may well be repented but neuer recalled. I will not recounte the paſſions I haue ſuffered, I thinke the effect ſhewe them, and nowe it is more behouffull for me to fall to praying for a new life, then to remember the olde: yet this I adde (which though it merit no mercy to ſaue, it diſerueth thanks of a friend) that onely I loued thée, and liued for thée, and now dye for thée. And ſo turning on my left ſide, I fetched a deepe ſigh.

Iffyda the water ſtanding in hir eyes, claſping my hand in hirs, with a ſadde countenaunce aunſwered me thus.

MY good Fidus, if the encreaſing of my ſorrowes, might mittigate the extremitie of thy ſickneſſe, I could be content to reſolue my ſelfe into teares to ridde thée of trouble: but the making of a freſh woūd in my body is nothing to the healing of a feſtred ſore in thy bowells: for that ſuch diſeaſes are to be cured in the end, by the meanes of their Originall. For as by Baſil the Scorpion is engendred, and by the meanes of the ſame herb deſtroyed: ſo loue which by time and fancie is bred in an idle head, is by time and fancie baniſhed from the hart: or as ỳ Salamander which being a long ſpace nouriſhed in the fire, at the laſt quencheth it, ſo affection hauing taken hold of the fancie, and liuing as it were in the minde of the louer, in tract of time altereth and chaungeth the heate, and turneth it to chilneſſe.

It is no ſmall griefe to me Fidus, that I ſhoulde bée thought to be the cauſe of thy languiſhing, and can not be remedy of thy diſeaſe. For vnto thée I will reueale more then either wiſedome woulde allowe, or my modeſtie permit.

And yet ſo muche, as may acquite me of vngratitude towards thée, and ridde thée of the ſuſpition conceiued of me.

So

SO it is Fidus and my good friende, that about a two yeares paſt, there was in court a Gentleman, not vnknowne vnto thee, nor I thinke vnbeloued of thee, whoſe name I will not conceale, leaſte thou ſhouldeſt either thinke me to forge, or him not worthy to be named.

This Gentleman was called Thirſus, in all reſpects ſo well qualyfied, as had he not bene in loue with me, I ſhould haue bene enamoured of him. But his haſtineſſe preuented my heat, who began to ſue for it, which I was ready to proffer, whoſe ſweete tale although I wiſhed it to be true, yet at the firſt I coulde not beleeue it: For that men in matters of loue, haue as many wayes to deceiue, as they haue words to vtter.

I ſeemed ſtraight laced, as one neither accuſtomed to ſuch ſuites, nor willing to entertain ſuch a ſeruant, yet ſo warily, as putting him from me with my little finger, I drew him to me with my whole hand. For I ſtode in a great mammering, how I might behaue my ſelfe, leaſt beeing too cope, he might thinke me proude, or vſing to much curteſie he might iudge me wanton. Thus long time I held him in a doubt, thinking thereby to haue full triall of his faith, & plaine knowledge of his falſhoode. In this manner, I lead my life, almoſt one yeare, vntill vp often meeting, & diuers conferences, I felt my ſelfe ſo wounded, that though I thought no heauen to my happe, yet I lyued as it were in hell, til I had enioyed my hope. For as the tree Ebenus though it no way be ſet in a flame, yet it burneth with ſweete ſauours: ſo my minde though it could not be fired, for that I thought my ſelfe wiſe, yet was it almoſt conſumed to aſhes with pleaſant delights & ſweet cogitations: inſomuch as it fared with me as it doth with ſ trees, ſtriken with thunder, which hauing the barkes ſound are drye in the body, for finding my outwarde partes, with-out blemiſh, looking into my minde could not ſee it without blowes.

I moſt perceiuing it high time to vſe the Phiſition,

who was alwayes at hand, determined at the next meeting, to conclude such a faithful and inuiolable league of loue, as neither the length of time, nor the distaunce of place, nor the threatning of friendes, nor the spight of Fortune, nor the feare of death, should either alter, or diminish: which accordingly was then finished, and hath hetherto bene truly fulfilled.

Thirsus as thou knowest, hath euer since bene beyond the Seas, the remembraunce of whose constancie, is the onely comfort of my lyfe: neither doe I reioyce in any thing more, then in the faith of my good Thirsus.

Then Fidus, I appeale in this case to thy honestie, which shall determine of mine honour. Wouldest thou haue me inconstant to mine olde friend, and faithfull to a newe? knowest thou not that as the Almond tree beareth most fruit when he is olde, so long hath greatest faith when it groweth in age. It falleth out in loue, as it doth in vines, for the young vines bring the most wine, but the olde the best: so tender loue maketh greatest showe of blossomes, but tryed loue bringeth forth sweetest iuyce.

And yet I wil say thus much, not to adde courage to thy attempts, that I haue taken as great delyght in thy company, as euer I did in anyes, (my Thirsus onely excepted) which was the cause that oftentimes I would either by questions moue thee to talke, or by quarrells incense thee to cholar, perceiuing in thee a witte answerable to my desire, which I thought throughly to whette by some discourse. But wert thou in comelynesse Alexander, and my Thirsus, Thirsites, wert thou Vlysses, hee Mydas, thou Croesus he Codrus, I would not forsake him to haue thee, no not if I might there-by prolong thy lyfe, or saue mine owne: so fall a rote hath true loue taken in my heart, that the more it is digged at, the deeper it groweth the oftner it is cut, the lesse it bleedeth, and the more it is loaden the better it beareth.

What is ther in this vile earth that more commen-

deth

deth a woman than constancie: It is neither his witte, though it be excellent, that I esteeme, neither his birthe though it be noble, nor his bringing vp, which hath alwayes bene courtlye, but onely his constancie and my faith, which no torments, no tyrant, not death, shall euer solue. For neuer shall it be sayd, that Iffida was false to Thirsus, though Thirsus be faithlesse (which the Gods forfend) vnto Iffida.

For as Apulius the cunning Painter to portrayed Minerua, that which way soeuer one cast his eye, shee alwayes beheld him: so hath Cupide so exquisitely drawn the Image of Thirsus in my heart, that what ways soeuer I glaunce, me thinketh he looketh stedfastlye vpon me: insomuch that when I haue seene any la gayamonye beautie (simple God wot though it be) I haue wished to haue the eyes of Augustus Cæsar to dimme their sights with the sharpe and scorching beames.

Such force hath time and triall wrought, that if Thirsus should dye, I would be buryed with him, imitating the Egle (which dwelleth in Virginia) who hauing lost her young ones, and seeing the bones of the virgin cast into the fire, shee her selfe in with them, and burnt her selfe with them. Do Hippocrates Twinnes, who were borne together, laughed together, wept together, and dyed together.

For as Alexander would be engraued of no one man in a precious stone, but onely of Pergoteles: so would I haue my picture vnpainted in no heart, but in his of Thirsus.

Conferr with thy selfe Fidus, that a faire woman without constancie, is not vnlyke vnto a greene tree without fruit, resembling the Counterfait that Praxiteles made for Flora, before the which if one stoode directly, it seemed to weepe, if on the left side to laugh, if on the other side to sleepe: whereby he noted the light behauiour of her, which could not in one constant shadow be set downe.

And yet for the great goodwill I beare vnto me,

I cannot retein thy seruice, but I will not admit thy loue. But if either my friends, or my selfe, my gods, or my good will, may stande thee in stead, vse me, trust me, commaunde me, as farre forth, as thou canst with modestie, and I may graunt with mine honour.

If to talke with mee, or continually to bee in thy companye, may in anye respecte satisfie thy desyre, assure thy selfe, I will attende on thee, as diligently as thy course and bee more carefull for thee, than thy Phisition. More I can not promise without breache of my faith, more thou canst not aske, without the suspition of folly.

Here Fidus take this Diamond which I haue heard olde women say to haue bene of great force against idle thoughts, vaine dreames, and phrentick imaginations, which if it doo thee no good, assure thy selfe it can doe thee no harme, and better I thinke it against such inchaunted fantasies, then either Homers Moly, or Plynies Centaurie.

Whereby my Lady had ended this straunge discourse, I was striken into such a maze, that for the space almost of halfe an houre, I laye as it had bene in a Traunce, mine eyes almost standing in my head without motion, my face without colour, my mouth without breathe, insomuch that Iffida began to scritch out, and call company, which called me also to my selfe, and then with a faint and trembling tongue, I utteryd these wordes.

Lady, I cannot vse as manye wordes as I would, because you see I am weake, nor giue so many thankes as I should, for that you deserue infinite. If Thirsus haue planted the Vine, I will not gather the Grapes, neither is it reason, that he hauing sowed so payne, I should reape the pleasure. This sufficeth me, and delighteth me not a lyttle, that you are so faithfull and he so fortunate. Yet good Lady pardon me, if I craue one humble sute, which

derogating nothing from your true loue, muſt needs be lawfull, that is, that I may in this my ſickneſſe enioye your company, and if I recouer, be admitted as your ſeruant: the one wil haſten my helth, the other prolong my life. She curteouſly graunted both, and ſo carefully tended me in my ſickneſſe, that what with hir merry ſporting, & good nouriſhing, I began to gather vp my crumbes, and in ſhort time to walk into a Gallery neere adioyning vnto my Chamber, where ſhe diſdained not to leade mée, and ſo at all times to vſe mée, as though I had ben Thirſis. Euery euening ſhe wold put forth ſome prietie queſtion, or vtter ſome merry conceit, to driue me from melancholie. There was no broth that would down but of hir making, no meate but of hir dreſſing, no ſléepe enter into mine eyes, but by hir ſinging, inſomuch as ſhe was both my Nurſe, my Cooke, and my Phiſition. Being thus by hir for the ſpace of one moneth cherished, I ware ſtrong as though I had neuer ben ſike.

NOw Philautus iudge not parcially, whether was ſhe a Lady of greater conſtancie towards Thirſus, or curteſie towards mée?

Philautus thus anſwered. Now ſurely Fidus, in my opinion, ſhe was no leſſe to be commended for keeping hir faith inuiolable, then to be praiſed for giuing ſuch almes vnto thée, which good behauiour diſſereth farre from the nature of our Italian Dames, who if they be conſtant they diſpiſe all other that ſéeme to loue them.

But I long yet to heare the end, for me thinketh a matter begun with ſuch a heate, ſhould not ende with a bitter colde.

O Philautus, the ende is ſhort and lamentable, but as it is haue it.

She after long recreating of hir ſelfe in the Countrie, repayred againe to the court, and ſo did I alſo, where

I lyued (as the Elephant doth by Dyce) with the sight of my Lady, who euer vsing me in all hir secrets, as one ẏ she most trusted. But my ioyes were so great to last, for euen in the middle of my blisse, there came tydings to Iffida, that Thirsus was slaine by the Turkes, being then in paye with the King of Spaine, which battaile was so bloudy, that many Gentlemen lost their liues.

Iffida so distraught of hir wits, with these newes, fell into a phrẽsie, hauing nothing in hir mouth but alwayes this Thirsus slaine, Thirsus slaine, euer doubling this speach, with such pitifull cryes and scritches, as it would haue moued the soulders of Vlisses to sorrow. At the last by good keeping, and such meanes as by Phisicke were prouided, she came againe to hir selfe, vnto whom I wrot many letters to take patiently ẏ death of him, whose life could not be recalled, diuers she answered, which I wil shew you at my better leasure.

But this was most straunge, that no sute could allure hir againe to loue, but euer she lyued all in blacke, not once comming where she was most sought for. But within the terme of fiue yeares, she began a lyttle to lysten to myne olde sute, of whose faithfull meaning she had such tryall, as she coulde not thinke that either my loue was builded vpon lust, or deceipt.

But destinie cut of my loue, by the cutting of hir lyfe, for falling into a hot pestilent feuer, she dyed, and how I toke it I meane not to tell it: but forsaking the Court presently, I haue here lyued euer since, and so meane vntill death shall call me.

NOw Gentlemẽ I haue held you to long, I feare me, but I haue ended at the last. You se what Loue is, begunne with griefe, continued with sorrow, ended with Death. A paine full of pleasure, a ioye replenyshed with misery, a Heauen, a Hell, a God, a Diuell, and what not, that either hath in it solace, or sorrow. Where the dayes

are

are ſpent in thoughts, the nights in dreames, both in dan-ger, either beguyling vs of that we had, or promiſing vs that we had not. Full of iealouſie without cauſe, & voyd of feare when there is cauſe: and ſo many inconuenien-ces hanging vpon it, as to recken them all were infinite, and to taſt but one of them, intollerable.

Yet in theſe dayes, it is thought the ſignes of a good wit, and the onely vertue peculyar to a courtier, for loue they ſay is in young Gentlemen, in clownes it is luſt, in olde men dotage, when it is in all men, madneſſe.

But you Philautus whoſe bloud is in his chiefeſt heate, are to take great care, leaſt being ouerwarmed, yͭ loue, it ſo inflame the liuer, as it driue you into a conſumption. And thus the old man brought them into dinner, where they hauing takē their repaſt, Philautus aſwell in ẏ name of Euphues as his owne, gaue this aunſwere to the olde mans tale, & theſe or the like thanks for his coſt and cur-teſie.

Father I thanke you no leſſe for your talke which I found pleaſant, then for your counſel, which I accompt profitable, & ſo much for your great chēre and curteous entertainmēt, as it deſerueth of thoſe that cannot deſerue any. I perceiue in England the women & men are in loue conſtant, to ſtraungers curteous, and bountifull in hoſpi-tality, ẏ two latter we haue tryed to your coſt, ẏ other we haue heard to your paines, & may iuſtifie them all wher-ſoeuer we become to your prayſes, & our pleaſure. This onely we craue, that neceſſitie may excuſe our boldneſſe, and for amends we wil vſe ſuch meanes, as although we cannot make you gaine much, yet you ſhall loſe lyttle.

Then Fidus taking Philautus by the hand, ſpake thus to them both.

GEntlemen and friendes, I am aſhamed to receiue ſo many thanks for ſo ſmall curteſie, and ſo farre off it is for me to looke for amends for my coſt, as I deſire nothing

more then to make you amends for your company, and your good wills in accompting well of ill fare: onely this I craue, that at your returne, after you shalbe feasted of great personages, you vouchsafe to visitte the Cottage of poore Fidus, where you shall be no lesse welcome then Iuppiter was to Bacchus: Then Euphues.

We haue troubled you too long, and high time it is for poore Pilgrimes to take the day before them, least being be-nighted, they straine curtesie in an other place, and as we say in Athens, fishe and geese in three dayes are stale: Not-withstanding we will be bolde to see you, and in the meane season we thanke you, and euer as we ought, we will pray for you.

Thus after many farewells, with as many welcomes of the one side, as thankes of the other, they departed and framed their steps towards London. And to driue away the time, Euphues began thus to instruct Philautus.

YOu seeke Philautus þ curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the trueth) to excell, which warneth vs both to be thankful for the benefits we receiue, and circumspect in behauiour we vse, least being vnmindfull of good turnes, we be accounted ingrate, and being dissolute in our lines, we be thought impudent.

When we come into London, we shall walke in the Garden of the worlde, where among many flowers wee shall see some weedes, sweete Roses and sharpe Nettles, pleasant Lillies and pricking Thornes, high Vines and lowe Hedges. All things (as the fame goeth) that may either please the sight, or dislike the smel, either feede the eye with delight, or fill the nose with infusion.

Then good Philautus let the care I haue of thee be in steede of graue counsell, and my good will towards thee in place of wisdome.

I had rather (quoth he) walke among the beddes of wholesome Potte-hearbes, then the knottes of plea-

saunt

taunt Flowers, and better shalt thou finde it to gather Garlike for thy stomack, then a swéete Violet for thy sences. I feare me Philautus, that séeing the amiable faces of the English Ladyes, thou wilt cast off all care both of my counsaile and thine owne credit. For well I knowe that a freshe coulour doth easely dim a quicke sight, that a swéet Rose doth soonest pearce a fine sent, that pleasaunt drops doth chiefliest infect a delycate taste, that beautiful woemen doe first of all allure them, that haue the wantonnest eyes and the whitest mouthes.

A straunge trée there is, called Alpina, which bringeth forth the fairest blossomes of all trées, which the Bée either suspecting to be venomous, or misliking bicause it is so glorious, neither tasteth it, nor commeth nére it. In the like case Philautus would I haue thée, to imitate the Bée, that when thou shalt beholde the amiable blossomes of the Alpine trée in any woman, thou shun thē, as a place infected either with poyson to kil thée, or honny to deceiue thée: for it were more conuenient thou shouldest pul out thine eyes and liue without loue, then to haue them clére and be infected with lust.

Thou must chuse a woman as the Lapidarie doth a true Saphire, who when he séeth it to glister, couereth it with Oyle, and then if it shine, he alloweth it, if not, he breaketh it: So if thou fal in loue with one that is beautiful, call some kinde of coulour in hir face, either as it were misliking hir behauiour, or hearing of hir lyghtnesse, & if then she looke as faire as before, woe hir, win hir, and weare hir.

Then my good Friend, consider with thy selfe what thou arte, an Italian, where thou arte, in Englande, whom thou shalt loue if thou fall into that vayne, an Aungell: let not the eye goe beyonde thy eare, nor thy tongue so farre as the féete. And thus I coniure thée, that of all things, that thou refraine from the hot fire of affection.

For as the precious stone Antharsitis being throwne into the fire loketh black and halfe dead, but being cast into the water glistreth like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertue, but sprinckled with the water of wisedome and detestation of such fond delights, it shineth lyke the golden rayes of Phœbus.

And it shall not be amisse, though my Phisicke be simple, to prescribe a straight diot before thou fall into thine olde disease.

First let thy apparell be but meane, neyther to braue to shew thy pride, nor to base to bewray thy pouertie, be as carefull to keepe thy mouth from wine, as thy fingers from fyre.

Wine is the glasse of the minde, and the onely sauce that Bacchus gaue Ceres when he fell in loue: be not daintie mouthed, a fine taste noteth the fond appetites, that Venus said hir Adonis to haue, who seeing him to take chiefest delight in costly cates, smyling said this.

I am glad that my Adonis hath a sweete tooth in his head, and who knoweth not what followeth. But I will not wade to farre, seeing heretofore as wel in my coling card, as at diuers other times, I haue giuē thee a caueat, in this vanitie of loue, to haue a care: yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast borne with this worde loue, in thy mouth, or that thou art bewitched with it in minde, for there is scarce three wordes vttered to mee, but the third is loue: which how often I haue answered thou knowest, and yet that I speake as I think, thou neuer beleeuest: either thinking thy selfe, a God, to know

knowe thoughts, or me worse then a-Diuell, not to acknowledge them. When I shall giue any occasion, warne me, & that I shold giue none, thou hast already armed me, so that this perswade thy selfe, I will sticke as close to thee as the soale doth to the shoe.

But truely I must needes commende the curtesie of England, and olde Fidus for his constancy to his Ladye Iffida, and hir faith to hir friende Thusus, the remembrance of which discourse did often bring into my minde the hate I bare to Lucilla, who loued all and was not founde faithfull to any. But I lette that passe, leaste thou come in againe with thy sa-burthen, and hit me in the teeth with loue, for thou hast so charmed me, that I dare not speak any word that may be wrested to charity, leaste thou say, I meane loue, and in truth, I thinke there is no more difference betweene them, then betweene a Broome and a Besome.

I wil follow thy dyet and thy counsaile, I thank thee for thy good will, so that I wil now walke vnder the shadow & be at thy cõmaundemẽt: Not so answered Euphues, but if thou followe me, I dare be thy warrant we will not offende much. Much talke there was in the way, which much shortned their way: and at last they came to London, where they met diuers straungers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen, who much delighted in the company of Euphues, whom they found both sober & wise, yet sometimes merry & pleasant. They wer brought into all places of the Citie, & lodged at the last in a Merchaunts house, where they continued till a certaine breach.

They vsed continually the court, in the which Euphues toke such delight that he accõpted all the prayses he hard of it before, rather to be enuious, then otherwise, & to be parcial, not giuing so much as it deserued, & yet to be pardoned bicause they coulde not. It hapned ỹ these English

Gentlemen

Gentlemen conducted these two straungers to a place, wher diuers Gentlewomen were: some courtiers, others of the country: where being welcome, they frequented almost euery daye for the space of one moneth, entertayning of time in courtly pastimes, though not in the court, insomuch that if they came not, they were sent for, and so vsed as they had bene countrymen not straungers. Philautus with this continuall accesse and often conference with gentlewomen, began to weane himselfe from the counsaile of Euphues, and to wed his eyes to the comlinesse of Ladies, yet so warily, as neither his friend could by narrow watching discouer it, neither did he by anye wanton countenaunce bewray it, but carying the Image of Loue, engrauen in the bottome of his hart, and the picture of curtesie, imprinted in his face, he was thought to Euphues courtly, and knowen to himselfe comfortlesse. Among a number of Ladies he fired his eyes vpon one, whose countenaunce seemed to promise mercy and threaten mischiefe, intermedling a desire of lyking, with a disdaine of loue: shewing hir selfe in courtesie to be familiar with all, and with a certein comely pride to accept none, whose wit would commonly taunt without despite, but not without disport, as one that semed to abhorre loue worse then lust, and lust worse then murther: of greater beautie then birth, and yet of lesse beautie then honestie, which gate hir more honor by vertue, then nature could by Art, or Fortune might by promotion, she was redy of aunswere, yet wary: shrill of speach, yet sweete: in all hir passions so temperate, as in hir greatest mirth none would think hir wanton, neither in hir deepest griefe sullom, but alwayes to loke with so sober chearefulnesse, as it was hardly thought where she were more commended for hir grauitie of the aged, or for hir courtlinesse of the youth: oftentimes delyghted to beare discourses of Loue, but euer desirous to bee instructed in Learninge: somewhat curyous to keepe hir Beautie, which made hir comely

comelye, but more carefull to increase hir credite, which made hir commendable: not adding the length of a haire to courtlynesse, that might detract the breadth of a haire from chastitie: In all hir talke so pleasant, in all hir lookes so amiable, so graue modesty ioyned with so wittie mirth, that they that were entangled with hir beautie, were inforced to preferre hir wit before their wils, and they that loued hir vertue, were compelled to preferre their affections before hir wisdome: whose rare qualyties, caused so straunge euents, that ỳ wise were allured to vanities, and the wantons to vertue, much like the riuer in Arabia, which turneth golde to drosse, and durt to siluer. In conclusion, there wanted nothing in this English Angell that nature might adde for perfection, or Fortune could giue for wealth, or God doth commonlye bestowe on mortall creatures: And more easie it is in the discription of so rare a personage, to imagine what shee had not, then to repeate all she had. But such a one shee was, as almost they al are that serue so noble a Prince, such Virgins cary lightes before such a Vesta, such Nymphes, arrowes with such a Diana. But why goe I about to set hir in blacke and white, whome Philautus is now with all colours importraing in the Table of his heart. And surely I thinke by this he is halfe madde, whom long since, I left in a great maze.

Philautus viewing all these things, and more then I haue vttered (for that the louers eye perceth deeper) with drew himselfe secretly into his lodging and locking his doore, began to debate with himselfe in this manner.

AH thrice vnfortunate is he that is once faithfull, and better it is to be a mercilesse souldiour, then a true louer: the one liueth by anothers death, the other dyeth by his owne lyfe. What straunge fits be these Philautus that burne thee with such a heat, that thou shakest for cold, and all thy bodye in a shiuering sweat, in a flaming

ỹce, melteth like wax, & hardeneth like the Adamant: Is it loue: then would it were death: for likelyer it is that I should lose my life, then win my loue. Ah Camilla, but why doe I name thée, when thou dost not heare me, Camilla, name thée I will, though thou hate me. But alas ỹ sound of thy name doth make me sound for griefe. What is in me that thou shouldest not despise, & what is there not in thée that I should not wonder at. Thou a woman the last thing God made, & therefore the best. I a man that could not liue without thée, and therefore the worst. Al things were made for man as a soueréigne, and man made for woman as a slaue. O Camilla, woulde either thou hadst bene bred in Italy, or I in Englande, or woulde thy vertues were lesse then thy beautie, or my vertues greater then my affections.

I see that India bringeth golde, but Englande bréedeth goodnesse: And had not England béene thrust into a corner of the worlde, it would haue filled the whole worlde with woe. Where such women are as we haue talked of in Italy, heard of in Rome, reade of in Greece, but neuer found but in this Iland: And for my parte (I speake softly, bicause I will not heare my selfe) would there were none such here, or such euery where. Ah fonde Euphues my déere friende, but a simple fole if thou beléeue nowe thy cosing Carde, and an obstinate fole if thou doe not recant it. But it may be thou layest that Carde for the elenation of Naples, like an Astronomer. If it were so I forgiue thée, for I must beléeue thée, if for the whole worlde. Behold England, where Camilla was borne, the flower of curtesie, the picture of comlynesse: one that shameth Venus, being some-what fayrer, but much more vertuous, and stayneth Diana béeing as chast, but much more amiable. I but Philautus, the more beautie she hath the more pride, and the more vertue the more precisenes. The Peacock is a birde for none but Iuno, the Doue, for none but Vesta: None

must

muſt weare Venus in a Tablet, but Alexander, none Pallas in a ring but Vliſſes. For as ther is but one Phœnix in the world, ſo is ther but one trée in Arabia, wherin ſhe buildeth, & as there is but one Camilla to be harde off, ſo is there but one Cæſar that ſhe will like off. Why then Philautus, what reſteth for thée but to dye with patience, ſeeing thou maiſt not liue with pleaſure. Whē thy diſeaſe is ſo daungerous, that the third letting of blod is not able to recouer thée, whē neither Ariadnes thrid, nor Sibillas bough, nor Medeas ſéede, may remedy thy griefe. Dye, dye, Philautus rather with a ſecret ſcarre, then an open ſcorne. Pattoclus cannot maſke in Achilles armour without a maime, nor Philautus in the Engliſhe Court without a mocke. I but there is no Pearle ſo harde but Vineger breaketh it, no Diamond ſo ſtony, but blonde mollyfieth, no heart ſo ſtiffe but loue weakeneth it. And what then? Bicauſe ſhe may loue one, is it neceſſary thée ſhould loue thée? Be there not infinite in Englande, who as farre excéde thée in wealth, as ſhe doth all the Italians in wiſedome, and are as farre aboue thée in all qualyties of the bodye, as ſhe is aboue them in all gifts of the minde? Doeſt thou not ſée euerye minuite the noble youth of Englande frequent the Court, with no leſſe courage then thou cowardiſe. If Courtlye brauerye may allure hir, who more gallaunt then they? If perſonage, who more valyaunt? If witte, who more ſharpe, if byrth, who more noble, if Vertue, who more deuonte?

When there are all thinges in them that ſhoulde delyght a Ladye, and no one thing in thée that is in them, with what face Philautus canſt thou deſire, which they cannot deſerue, or with what ſeruice deſerue that, which ſo many deſire before thée?

The more beautie Camilla hath, the leſſe hope ſhouldeſt thou haue: and thinke not but the bayte that caught thée, hath beguiled other Engliſhe-men or

now. Infants they can loue, neither so harde harted to dispise it, nor so simple not to discerne it.

It is likely then Philautus that the Fox will lette the Grapes hang for the Gose, or the English-man bequeath beautie to the Italian? No no Philautus, assure thy selfe, there is no Venus but she hath hir Temple, where on the one side Vulcan may knocke but Mars shall enter: no Sainct but hath hir shrine, and he that cannot wynne with a Pater Noster, must offer a penny.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as neere is Fancie to beautie, as the pricke to the Rose, as the stalke to the rinde, as the earth to the rote.

Doest thou not thinke that hourely she is serued and sued vnto, of thy betters in byrth, thy equales in welth, thy inferiors in no respect.

If then she haue giuen hir faith, darest thou call hir honour into suspition of falshod?

If she refuse such vaine delights, wilt thou bring hir wisdome into the compasse of folly?

If she loue so beautifull a peece, then will she not bee vnconstant: If she vow virginity, so chast a Lady cannot be periured: and of two things the one of these must bee true, that either hir minde is already so weaned from loue, that she is not to be moued, or so setled in loue, that she is not to be removed.

But it may be, that so younge and tender a hearte hath not yet felt the impression of loue: But it cannot be, that so rare perfection shoulde want that which they all with, affection.

A Rose is sweeter in the budde then full blowne. Young twigges are soner bent then old trees. White Snow soner melted then harde Yce: whiche proueth that the younger she is, the soner she is to bee woed, and the fayrer she is, the likelier to be wonne.

Who

Who will not runne with Atlanta, though he be lame? Who would not wraſtle with Cleopatra, though he were ſicke? Who ſeareth to loue Camilla, though hée were blynde?

Ah beautie, ſuch is thy force, that Vulcan courteth Venus, ſhe for comelyneſſe a Goddeſſe, he for vglyneſſe a diuell, more fit to ſtrike with a hammer in his forge, then to holde a Lute in thy chamber.

Whether doſt thou wade Philautus, in launcing the wound thou ſhouldeſt taint, and pricking the hart, which aſketh a Plaiſter: for in decyphering what ſhe is, thou haſt forgotten what thou thy ſelfe art, and being dazeled with hir beautie, thou ſeeſt not thine owne baſeneſſe.

Thou art an Italian poore Philautus, as much miſlyked for the vice of thy Countrey, as ſhe meruailed at, for the vertue of hirs, and with no leſſe ſhame doeſt thou heare, than know with griefe, how if any Engliſhman be infected with any miſdemeanour, they ſay with one mouth, he is Italionated: ſo odious is that Nation to this, that the very man is no leſſe hated for the name, then ỹ countrey for the manners.

O Italy I muſt loue thée, bicauſe I was borne in thée, but if the infection of the aire be ſuch, as whoſoeuer breed in thée, is poyſoned by thée, then had I rather be a Baſtard to the Turke Ottomo, then heyre to the Emperour Nero.

Thou which heeretofore waſt moſt famous for victoryes, art become moſt infamous by thy vices, as much diſdained now for thy beaſtlyneſſe in peace, as once feared for thy battailes in warre, thy Cæſar being turned to a Vicar, thy Conſulls, to Cardinalls, thy ſacred Senate of three hundred graue Counſaylours, to a ſhameleſſe Sinode of three thouſand greedy Caterpillers. Wher ther is no vice puniſhed, no vertue prailed, wher none is long loued if he doe not ill, wher none ſhall be loued, if he doe well. But I leaue to name thy ſinnes, which no

Ciphers can number, and I would I were as free from the infection of some of them, as I am farre from their reckoning of all of them, or would I were as much enuied for good as thou art pitied for ill.

Philautus would thou haddest neuer lyued in Naples or neuer left it. What new skirmishes doest thou nowe feele betweene reason and appetite, loue and wisedome, daunger and desire.

Shall I goe and attire my selfe in costlye apparayle, tush a faire pearle in a Murrians eare cannot make him white: Shal I ruffle in new deuices, with chaines, with Bracelettes, with Rings and Robes, tush the precious Stones of Mansolus Sepulcher can not make the dead carcasse sweete.

Shal I curle my hayre, colour my face, counterfaite courtlynesse: tush there is no painting can make a picture sensible. No no Philautus, either swallow the iuyce of Mandrake, which may cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake euery thing, so shalt thou either dye in thy slomber, or thinke Camilla deformed by thy potion. No, I cannot do so though I would. But suppose thou thinke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this onely be cast in thy teeth as an obloquye, thou art an Italian.

I, but al that be blacke digge not for coles, all things that breede in the mudde, are not Euets, all that are born in Italy, be not ill. She will not enquire what most are, but enquire what I am. Euery one ỹ sucketh a wolfe is not rauening, there is no countrey but hath some as bad as Italy, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman will suffer an Italian to be his Riuall? No, no, thou must either put vp a quarrell with shame, or trye the Combatte with perill.

An

An Englishman hath three qualyties, he can suffer no partner in his loue, no straunger to be his equall, nor to be dared by any. Then Philautus be as wary of thy life, as carefull for thy loue: thou must at Rome reuerence, Romulus, in Boetia, Hercules, in England those that dwel there, els shalt thou not lyue there.

Ah Loue, what wrong doest thou me, which once beguildest me wt that I had, and now beheadest me for that that I haue not. The loue I bore to Lucilla was colde water, the loue I owe Camilla, hot fire, the first was ended with defame, the last must begin with death.

I see nowe, that as the reciuation of an Ague is desperate, and the second opening of a veyne deadly, so the renuing of loue, is, I know not what to terme it, worse then death, & as bad as what is worst. I perceiue at the last, the punishment of loue, is to lyue. Thou art here a straunger without acquaintaunce, no friend to speak for thee, no one to care for thee, Euphues will laugh at thee, if he know it, and thou wilt weepe if he know it not. O infortunate Philautus, borne in the wane of the Moone, & as lyke to obtayne thy wish, as the Wolfe to eate the Moone. But why go I about to quench fire with a sword, or with affection to mortifie my loue?

O my Euphues, would I had thy wit, or thou my wil. Shal I vtter this to thee, but thou art more likely to correct my follies wt counsaile, then to comfort me with any pretty cõceipt. Thou wilt say, ỹ she is a lady of great credite, and I here of no countenaunce. I but Euphues, low trees haue their toppes, small sparkes their heat, the fyre his splene, the Ant hir Gall, Philautus his affection, which is neither ruled by reason, nor leade by appointment. Thou broughtest me into England Euphues, to see, and am blynde, to seeke aduentures and I haue lost my selfe, to remedye loue, and I am now past cure, much lyke Seriphuis, that olde Drudge in Naples, who couetting to heale his bleard eye, put it out. My thoughts are high,

high, my fortune low, and I resemble that foolish pilot, who hoyseth vp all his sayles & hath no winde, & lanceth out his ship & hath no water. Ah loue thou takest away my taste, & prouokest mine appetite, yet if Euphues would be as willing to further me now, as he was once wilye to hinder me, I should thinke my selfe fortunate, and all that are not amorous to be fooles. There is a Stone in the flouo of Thracia, that whosoeuer findeth it, is neuer after grieued, I would I had that stone in my mouth, or that my body were in that riuer, that either I might bee without griefe, or without lyfe.

And with these words, Euphues knocked at the doore, which Philautus opened, pretending drousinesse, and excusing his absence by Idlenesse, vnto whome Euphues sayd.

WHat Philautus doest thou shun the Court to sleepe in a corner, as one either cloyed with delight, or hauing surfetted with desire, beleeue me Philautus, if the winde be in that doore: or thou so deuout to fall from beautie to thy beades, and to forsake the Court to liue in a cloyster, I cannot tel whether I should more wonder at thy fortune or prayse thy wisedome, but I feare me if I liue to see thee so holy, I shall be an olde man before I dye, or if thou dye not before thou be so pure, thou shalt be more meruayled at for thy yeares, then esteemed for thy vertues. In soth my good friend, if I shoulde tary a yeare in England, I could not abide an houre in my chamber, for I know not how it cõmeth to passe, that in earth I think no other Paradise, such varietie of delyghts to allure a Courtlye eye, such rare puritie to drawe a well disposed minde, ỹ I know not whether they be in Englande more amorous or vertuous, whether I should thinke my time best bestowed in viewing godly Ladyes, or hearing godly Lessons.

I had thought no woman to excel Liuia in the world, but

but now I ſée that in England they be all as good, none worſe, many better, inſomuch that I am enforced to thinke, that it is as rare to ſée a beautifull woman in England without vertue, as to ſée a faire woman in Italy without pride. Curteous they are wont coynes, but not without a care, amiable without pride, but not without courtlines: merry without curioſitie, but not with-out meaſure, ſo that conferring the Ladies of Greece, with the ladies of Italy, I finde the beſt but indifferent, & comparing both countries with the Ladies of England, I accompt them all ſtarke naught.

And truelye Philautus thou ſhalt not ſhrine mée like a Ghoſtly father, for to thée I will confeſſe in two things my extreme folly, the one in loving Lucilla, who in compariſon of theſe had no ſpark of beautie, the other for making a coling carde againſt women, when I ſée theſe to haue ſo much vertue, ſo that in the firſt I muſt acknowledge my iudgement rawe, to diſcerne ſhadowes, and raſh in the latter to giue ſo peremtorye ſentence, in both I thinke my ſelfe, to haue erred ſo much, that I recant both, being readye to take any penaunce thou ſhalt enioyne me, whether it be a Faggot for Hereſie, or a fine for Hipocriſie. An hereticke I was by myne inuectiue againſt women, and no leſſe then an Hipocrite for diſſembling with thée, for nowe Philautus I am of that minde that women, but Philautus taking holde of this diſcourſe, interrupted him with a ſodaine reply, as followeth.

STAY Euphues, I can levell at the thoughtes of thy heart by the woordes of thy mouth, for that commonly the tongue vttereth the minde, and the outward ſpeach bewrayeth the inward ſpirite. For as a good roote is knowen by a faire bloſſome, ſo is the ſubſtaunce of the heart noted by the ſhew of the countenaunce. I can ſée day at a little hole, thou muſt halt cunningly if thou

D. beguile

beguile a Cripple, but I cannot chuſe but laugh to ſée thée play with the baite, ỳ I feare thou haſt ſwallowed, thinking with a Mill, to make my ſight blinde, becauſe I ſhoulde not perceiue thy eyes bleared, but in faith Euphues, I am now as well acquainted with thy conditions as with thy perſon, and vſe hath made me ſo expert in thy dealings, that well thou maiſt iuggle with the world, but thou ſhalt neuer deceiue mée.

A burnt childe dreadeth the fire, he that ſtumbleth twice at one ſtone is worthy to breake his ſhins, thou mayſt happely forſweare thy ſelfe, but thou ſhalt neuer delude me, I knowe thée nowe as readelye by thy viſard, as thy viſage: It is a blinde Owle that knoweth not a Foxe from a Fearne-buſhe, and a ſolith fellowe that cannot diſcerne craft from conſcience, being once couſened. But why ſhoulde I lament thy follyes with griefe, when thou ſéemeſt to couloure them with deceite. Ah Euphues I loue thée well but thou hateſt thy ſelfe, and ſéekeſt to heape more harmes on thy heade by a little wit, then thou ſhalt euer claw off by thy great wiſdome, all fire is not quenched by water, thou haſt not loue in a ſtring, affection is not thy ſlaue, thou canſt not leaue when thou liſteſt. With what face Euphues canſt thou returne to thy vomit, ſéeming with the grédy bonnde to lap vp that which thou diddeſt caſt vp, I am aſhamed to rehearſe the tearmes that once thou dideſt vtter of malice againſt women, and art thou not aſhamed nowe againe to recant them? they muſt néeds thinke thée either enuious vpon ſmall occaſion, or amarous vppon a lighte cauſe, and then will they all be as readie to hate thée for thy ſpight, as to laugh at thée for thy lowſeneſſe.

No Euphues ſo déepe a wound cannot be healed with ſo light a playſter, thou maiſt by arte recouer the ſkin, but thou canſt neuer couer the ſkarre, thou maiſt flatter with foles becauſe thou art wiſe, but the wiſe will euer marke thée for a fole. Then ſure I cannot ſée what

thou

thou gaynest if the simple condempne thée of flatterye, and the graue of folly. Is thy coling Carde of this propertie, to quench fire in others, and to kindle flames in thée? or is it a whetstone to make thée sharpe and vs blunt, or a lwoꝛd to cut wounds in me and cure them in Euphues? Why didst thou wꝛite that against them thou neuer thoughtest, or if thou diddest it, why doest thou not follow it? But it is lawful foꝛ ẏ Philition to surfet, foꝛ the shéepeheard to wander, foꝛ Euphues to pꝛescribe what he will, and do what he lyst.

The sicke patient must kéepe a straight dyot, the silly shéepe a narrowe folde, poꝛe Philautus must beléeue Euphues and all louers (thé onelye excepted) are coled with a carde of tenne, or rather coled with a vayne toye. Is this thy pꝛofessed puritie to crye peccauie? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex of women without cause, dost thou nowe committe Idolatrie with them without care? obseruing as little grauitie then in thine vnbꝛideled furie, as thou dost nowe reason by thy disoꝛdinate fancie. I sée now that there is nothing moꝛe smoth then glasse, yet nothing moꝛe bꝛittle, nothing moꝛe fayꝛe then snowe, yet nothing lesse firme, nothing moꝛe fine then wit, yet nothing moꝛe fickle. Foꝛ as Polypus vpon what rocke soeuer he lyteth, turneth himselfe into the same likenesse, or as the birde Piralis sitting vppon white cloth is white, vpon gréene, gréene, & chaungeth hir coulour with euery cloth, or as our changeable silke turned to the Sunne hath many coulours, and turned backe, the contrary, so wit shippeth it selfe to euerye conceits, being constant in nothing but inconstancie.

Where is now the conference with Atheos, thy deuotion, thy Diuinitie? Thou sayest that I am fallen from beautie to my beades, and I sée thou art come from thy booke to beadlines, from coting of the scriptures, to cour-

ting with Ladies from Paule to Ouid, from the Prophets to Poets, resembling the wanton Diophantus, who refused his mothers blessing to heare a songe, and thou forsakest Gods blessing to sit in a warme Sunne.

But thou Euphues thinkest to haue thy prerogatiue (which others will not graunt thée for a priuiledge) that vnder the colour of witte, thou maist be accounted wise, and being obstinate, thou art to be thought singuler. There is no coyne good siluer, but thy halfepeny, if thy Glasse glister it must néedes be Golde, if thou speake a sentence it must bs a lawe, if giue a censar, an oracle, if dreame, a Prophecie, if coniecture, a trueth: insomuch, that I am brought into a doubt, whether I shoulde more lament in thée the want of gouernement, or laugh at thy fained grauitie.

But as that rude Poette Cherilus hadde nothing to be noted in his verses, but onely the name of Alexander, nor that rurall Poet Daretus any thing to couer his deformed ape, but a white curtaine, so Euphues hath no one thing to shadow his shameleste wickednesse, but onely a shewe of wit. I speake all this Euphues, not that I enuie thy estate, but that I pittie it, and in this I haue discharged the duetie of a friende, in that I haue not wincked at thy folly. Thou art in loue Euphues, contrary to thine oath, thine honour, thine honestie, neither woulde any professing that thou doest liue as thou doest, whiche is no lesse griefe to me then shame to thée: excuse thou maist make to mée, bicause I am credulous, but amendes to the worlde thou canst not frame, bicause thou art come out of Greece, to blase thy vice in Englande, a place too honest for thée, and thou too dishonest for any place. And this my flat and friendly dealing if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendshippe: And so I ende.

Euphues not a little amazed with the discurteous speach

ſpeach of Philautus, whom he ſaw in ſuch a burning Feuer, did not apply warme clothes to continue his ſweat, but gaue him colde drinke to make him ſhake, either thinking ſo ſtraunge a maladye was to be cured with a deſperate medicine, or determining to uſe as lyttle arte in Phiſicke, as the other did honeſtie in friendſhip, and ther for in ſtæde of a Pill to purge his hoat blonde, he gaue him a choake-peare to ſtoppe his breath, replying as followeth.

I Had thought Philautus, that a wound healyng ſo faire could neuer bréd to a Fiſtula, or a body kept ſo well from drinke, to a Dropſie: but I wel perceiue, that thy fleſh is as ranke as the Wolues, who as ſoone as he is ſtriken recouereth a ſkinne, but rankeleth inwardly vntill it come to the lyuer, and thy ſtomacke as queaſie, as olde Neſtors, vnto whom pappe was no better than poyſon: and thy body no leſſe diſtempered than Hermogineus, whom abſtinence from wine, made oftentimes dróken. I ſée thy humour is loue, thy quarrell iealouſie: the one I gather by thine addle head, the other by thy ſuſpitious nature: but I leaue them both to thy will, and thée to thine owne wickednelle: Dretely to cloke thine owne folly, thou calleſt me thæfe firſt, not vnlyke vnto a curſt wife, who deſeruing a checke, beginneth firſt to ſcolde.

Ther is nothing that can cure the kings euills, but a Prince, nothing eaſe a pluriſie but letting blond, nothing purge thy humour but that which I can-not giue thée, nor thou get of any other, lybertie.

Thou ſéemeſt to colour craft by a friendly kindneſſe, taking great care for my bondage, that I might not diſtruſt thy follyes, which is, as though the Thruſh in the cage, ſhould be ſory for the Nightingale, which ſingeth on the trée, or the Beare at the ſtake, lament the miſhap of the Lyon in the forreſt.

But in truth Philautus, though thy ſkin ſhew thée a

Fore, thy lyttle skill tryeth thee a Sheepe. It is not the couldour that commendeth a good Painter, but the good countenaunce, nor the cutting that valueth ỹ Diamond, but the vertue, nor the glose of the tongue that tryeth a friend, but the faith. For as all coynes are not good that haue the Image of Cæsar, nor all golde that are coyned with the Kings stampe, so al is not truth that beareth the show of godlinesse, nor all friends that beare a faire face: if thou pretend such loue to Euphues, cary thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a straunger, I can beare much because I know not his manners, of an enimy more, for that all proceedeth of malyce. al things of a friend, if it be to trye me, nothing if it be to betray me: I am of Scipios minde, who had rather that Hanniball shoulde eate his heart with salt, than Lælius grieue it with vnkindenesse: and of the like with Lælius, who chose rather to be slaine with the Spaniards, then suspected of Scipio.

I can better take a blister of a Nettle, than a prick of a Rose: more willing that a Rauen shoulde pecke out mine eyes, than a Turtle pecke at them. To dye of the meate one lyketh not, is better then to surfette of that he loueth: ¶ I had rather an enimy should bury me quicke, than a friend belye me, when I am dead.

But thy friendship Philautus, is like a newe fashion, which being vsed in the morning is accounted old before none, which varietie of chaunging, being oftentimes noted of a graue Gentleman of Naples, who hauing bought a Hat of the newest fashion, and best blocke in all Italy, and wearing it but one day, it was told him that it was stale, he hung it vp in his studie, and viewing al sorts, al shapes, perceiued at the last his old Hat againe to come into the new fashion, where-with smilyng to himselfe he sayd, I haue now liued compasse, for Adams olde Apron, must make Eue a new Kirtle: noting this, that when no

new

new thing could be deuiſed, nothing could be more newe than the olde.

I ſpeake this to this ende Philautus, that I ſée thée as often chaunge thy head, as others doe their hats, now being friend to Aiax, becauſe he ſhould couer thée with his buckler, now to Vliſſes, ỹ he may pleade for thée with his eloquence, now to one, and now to an other, and thou dealeſt with thy friendes, as that Gentleman did with his ſelf, for ſéeing not my vaine aunſwerable to thy vanities, thou goeſt about (but yet the néereſt way) to hang me vp for holy dayes, as one either fitting thy head, nor pleaſing thy humour, but when Philautus thou ſhalt ſée, that chaunge of friendſhips ſhal make thée a fat Calfe, & a leane Cofer, ỹ there is no more holde in a new friend, then a new faſhion, that hats alter as faſt as the Turner can turne his blocke, and hearts as ſoone as one can tourne his backe, when ſéeing euery one retourne to his olde wearing, & finde it the beſt, then compelled rather for want of others than good will of me, thou wilt retire to Euphues whom thou laydſt by the walls, & ſéeke him as a new friend, ſaying to thy ſelf, I haue liued compaſſe, Euphues olde faith, muſt make Philautus a newe friend. Wherin thou reſembleſt thoſe that at ỹ firſt comming of new Wine, leaue the olde, yet finding that Grape more pleaſaunt then wholeſome, they begin to ſay as Calliſtines did to Alexander, ỹ he had rather tarrous old graines with Diogines in his diſh, then new Grapes with Alexander in his ſtanding cup, for of all Gods ſayd he, I loue not Aeſculapius.

But thou art willyng to chaunge, els wouldeſt thou be vnwilling to quarrell, thou kéepeſt onelye company out of my ſight, with Reynaldo thy countreyman, which I ſuſpecting concealed, and now proouing it doe not care, if he haue better deſerued ỹ name of a friend, than I, god knoweth, but as Achilles ſhield, being loſt on ỹ Seas by

Vliſſes

Vlisses, was tost by the Sea to the Tombe of Aiax, as a manifest token of his right: so thou being forsaken of Reynaldo, wilt be found in Athens by Euphues doze, as the true owner. Which I speake not as one loath to lose thée, but carefull thou lose not thy selfe. Thou thinkest an Apple may please a childe, and euery odde aunswere appease a friend: No Philautus, a Plaister is smal amends for a broken head, & a bad excuse, will not purge an ill acculer.

A Friende is long a getting, and sone lost, lyke a Merchaunts riches, who by tempest loseth as much in two houres, as hée hath gathered together in twentie yeares. Nothing so fast knit as glasse, yet once broken, it can neuer be ioyned, nothing softer of mettall than steele, yet ouer heated it will neuer be hardened, friendship is the best pearle, but by disdaine throwne into vineger, it bursteth rather in péeces, then it will bowe to any softnesse. It is a salt Fish that water cannot make fresh, sweet honny that is not made bitter with gal, hard golde that is not to be mollyfied with fire, and a miraculous friend that is not made an enemye w contempt. But giue me leaue to examine the cause of thy discourse to the quicke, and omitting the circumstaunce, I will to the substaunce.

The only thing thou layest to my charge is loue, and that is a good ornament, the reasons to proue it, is my praysing of women, but that is no good argument. Am I in loue Philautus? with whome it shoulde be, thou canst not coniecture, and that it shold not be with thée, thou giuest occasion.

Priamus began to be iealous, of Hecuba, when hé knew none did loue hir, but when he loued manye, and thou of me, when thou art assured I loue none but thy selfe euery one, but whether I loue or no, I cãnot liue in quyet, vnlesse I be fit for thy dyet, wherein thou doest imitate Scyron and Procustes, who framing a bedde of

Brasse

hostesse of their Inne bigger, caused it to be placed, as a lodging for all passengers, insomuch that none could travel that way, but he was enforced to take measure of their sheets: if he were too long for the bedde, they cut off his legs, for stretching cold, it was no place for a longis: if too short they racked him at length: at Corinth was no pallet for a dwarfe, and sorte of Philautus, they were like to be excommended for their cruelty, than thou for thy folly. For in like manner hast thou built a house in thine owne braines, wherein every one must be at thy longity, if he love, thou cuttest him shorter, either with some odde vanis, or grave counsell, (meaning (rather than they should not be believed) that Protogines portrait Venus with a sponge sprinkled with sweete water, but if once she wrung it, it would proue blood: that Iris Combe wonderd at the first tickle of haires, but at the last turne all the haires into Adders: so that nothing is more hateful than love. If he love not, then stretchest out like a Wyre-drawer, making a wire as long as thy finger longer than thine arme, pulling and wiping with spigtens with the Shoemaker a little shoe on a great foote, till thou vexest thy wits, as he doth his stitches, alleadging that love followeth a good wit, as the shadow doth the body, and is requisite for a Gentleman, as sheete iron a weapon: if hot, sayest thou without love, is like an Egge without salte, and a Courtier voyde of affection, like salt without sauour. Then as one pleasing thy selfe in thyne owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sifte Love from lust, as the Baker doth the branne from the flower, bringing in Venus with a Tortoyse under her foote, as slow to harme: her Chariot drawen with white Swannes, as the cognisance of Vesta, her Birds to be Pigeons noting pitie: with as many inventions to make Venus currant, as the Ladyes vse slights in Italy to make themselues counterfaite.

Thus with Aegyptian thou playest fast or lose, so that

there is nothing more certeine, then that thou doll loue, and nothing more vncerteine then when, hoysing at one time thy sayle to the winde, with the dog-lodge, & thy nose in the winde, with the weather-cocke, in one halo both hoysing saile and weighing anker, with one breath, making an Alarme and a Parey, disturbing in the same instant both a Wallet & a Sive. Thou hast rated me, & curtald me, sometimes I was too log, sometime too short, now too big, then too little, so that I neuer can think thy bedde monstrous, or my body, either thy braynes out of temper, or my wits out of tune: in such case I crackle not thy head to Mercuris pipe, after with the Sheppeard called Argus to slape and winke. If this fault be in thy nature, counsell can do little good: in thy disease, physicke cannot doe lesse: for nature will haue her course, so that perswasions are needelesse, and such a malady in the marrowes, will neuer out of the bones, so that medicines are bootelesse.

Thou sayest that all this is too long, and that I being thy friend, thou art loth to winke at my folly: truely I say with Tully, with faire words thou shalt not perswade me: for experience teacheth me, that straight trees haue crooked roots, smooth bayes sharpe leaues, that the fayrest stone is in the toads head, most pestilent the poyson is in hir bowells: that takes the eye: it is seasoned with fine phrases, the lesse it sauoureth of true meaning. It is a mad Hare that will be caught with a Waber, and a foolish bird that stayeth the laying sale on hir taile, and a blind Gwse that commeth to the Foxes sermon. Euphues is not intangled with Philautus charmes. If all were ill left, it was to broad weighing y place, if earnest to bad, considering the perill, if to try thy wit, it was folly to be so hot, if thy friendship, mallice to be so hastie: Hast thou not read since thy coming into England a pretie discourse of one Phialo, concerning the rebuking of a friend. Whose reasons although they were but few, yet were they sufficient,

chuse, and if thou desire more, I coulde rehearse infinite. But that art like the Epicure, whose belly is sooner filled then his eye: for he coueteth to haue twentie dishes at his table, when he cannot digest one in his stomacke, and thou desirest many reasons to be brought, whē one might serue thy turne: thinking it no Rayne-bowe that hath all colours, nor auncient armoury, that are not quartered with hundred coates, nor perfect rules that haue not a thousand reasons, and of all the reasons vnsaid thou woudest follow but one, not to checke thy friend in a brauerie, knowing that rebukes ought not to weigh a graine more of salt then sugar, but to be so tempered as like pepper they might be hot in the mouth, but like triacle wholsome at the heart: so that they at the first make one blush if he were reprehended, and well considered better, if he were not past grace.

If a friende offende he is to be whipped with a good Nurses rodde, who when her childe will not be still, giueth it together both the whip and the sweete, and bringeth it a sleepe when it is wayward, as well with rocking it as ratling it.

The admonition of a true friend should be like the practise of a wise Physition, who wrappeth his sharpe pils in the sugar of the cunning Chyrurgian, who lauing a wound in an vlcer, immediatly applyeth to it soft lint, or as mothers deale with their children for worme, who put their bitter seedes into sweete reasons, if this order had beene obserued in the discourse, that entertayned so many houres, with sundry counsell, hearyng as well a gentle rayne as a hard snaffle, thou mightest haue done more with the whiske of a wande, then now thou canst with the pricke of a spurre, and auoyded that which now thou maist not, extreame vnkyndeneſſe. But thou art like that kinde Iudge, which Propertius noteth, who condemning his friende, caused him

him for the more eale to be hanged with a linen twist. And thou like a friend cuttest my throat in a iest, not with a hatchet, for my more honor. But why hold I set down the office of a friend, when thou like our Athenians, knowest what thou shouldest doe, and like them, neuer doest it.

Thou tellest I eat mine own words in praysing women, no Philautus, I was neuer either so wicked, or so witlesse to retaine vntruethes, or mislike vnlouers. But this I say, that the Ladyes in England as farre excell all other countryes in vertue, as Venus doth all other women in beautie. I flatter not those of whome I hope to reape benefit, neither yet so praise them, but that I think them women: there is no wood made of steele but hath yron, no fire made of ice but hath smoake, no wine made of grapes but hath lees, no woman created of flesh but hath faultes. And if I loue them Philautus, they deserue it.

But it greeueth not the Philautus that they be fayre, but that they are chaft, neither doest thou like me the worse for commending their beautie, but thinkest they will not loue thee well, because so vertuous, where-in thou followest those, who better esteeme the sight of the Rose, then the sauour, preferring fayre leaues before good hearbes, chusing rather to weare a painted flower in their bosomes, then to haue a wholsome root in their breathes, which resembleth the fashion of your maidens in Italy, who buye that for the best cloth that will weare whitest, not that will last longest. There is no more praise to be giuen to a faire face then to a false glasse, for as the one flattereth vs with a vaine shadow, to make vs proude in our owne conceites, the other fondeth vs with an idle hope to make vs vaine in our owne contemplations. The Virginians affyrme, that a white beame beeing stricken, if it be first there springs out blood, it argueth a good constitution of body: and I thinke if a faire Woeman hauing heard the suite of a

Louer

Rouer, if she blush at the first hunt, and shew hir bloud in hir face, she weth a well disposed minde: so as vertuous women I confesse are for to be chosen by the face, not when they blush for the shame of some sinne committed, but for feare she should commit any, all women shall be as Cæsar would haue his wife, not onely free from sinne, but from suspition: If such be in the English court, if I should not praise thē, thē wouldst thou say I care not for they? vertue, and now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please thy minde, than a sicke mans mouth, who can reliſh nothing by the taſte, not that the fault is in the meate, but in his malady, nor thou like of any thing in thy head, not that ther is any disorder in my sayings, but in thy senses. Thou dost lack of al obiect that which silence might well resolue, that I am fallen from Prophets to Poets, and returned againe with the Dog to my vomit, which god knoweth is as farre from trash as I know thou art from wisedome?

What haue I done Philautus, since my going from Naples to Athens, speake no more then the truth, vtter no lesse, flatter me not to make me better than I am, belye me not to make me worse, forge nothing of malice, conceale nothing for loue: dyd I euer vse any vnseemely talke to corrupt youth: tell me where: did I euer deceiue those that put me in trust: tell me whome: haue I committed anye fact worthy either of death or defame: thou canst not recken what: haue I abused my selfe towards my superiors, equalls, or inferiors: I thinke thou canst not deuise when: But as there is no Mooll so white but the Diar can make blacke, no Apple so sweet but a cunning grafter can chaunge into a Crab: so is ther no man so voyd of crime that a spightful tongue cannot make him to be thought a caitiffe, yet commonly it falleth out so wel that the cloth weareth the better being dyed, & the Apple eateth pleasanter being grafted, and the innocent is more

eſteemed, and whereby ſomer being enabled to vertue, ſhould
helped for malice. For as he that ſtroke Iaſon, on the ſhoul-
der, thinking to kil him, brake his impoſtume with the
blow, wherby he cured him: ſo oftentimes it falleth with
thoſe that deale malitiouſly, whoſe hand of a ſtudy to apply
a ſalue, and thinking to be ones Priеſt, they become his
Phiſition. But as the traytour that clippeth the coyne of
his Prince, maketh it lighter to be wayed, not worſe to be
touched: ſo he that by ſiniſter reports ſeeketh to pare the
credite of his friend, may make him lyghter among the
common ſort, who by weight oftētimes are deceiued with
counterfaits, but nothing empayreth his good name with
the wiſe, who try all golo by the touch-ſtone.

A ſtraunger comming into the Capitol of Rome, ſeeing
al the Gods to be engrauen, ſome in one ſtone, ſome in an
other, at the laſt he perceiued Vulcan to be wrought in
Iuory, Venus to be carued in Ieate, which long tiſſe
beholding with great delyght, at the laſt he burſt out in
theſe words, neither can this white Iuory Vulcan, make
thee a white Smith, neither this faire woman Ieat, make
thee a faire ſtone. Wherby he noted that no cunning could
alter the nature of the one, nor no Nature tranſform the
colour of the other. In lyke maner ſay I Philautus, al-
though thou haue ſhadowed my guiltleſſe life with a diſ-
fayned counterfait, yet ſhall not thy black Vulcan make
either thy accuſations of force, or my innocencie faultie,
neither ſhal the white Venus which thou haſt portrayed
vpon the black Ieat of thy malice, make thy conditions
amiable, for Vulcan cannot make Iuory black, nor Ve-
nus chaunge the colour of Ieat, the one hauing receiued
ſuch courſe by Nature, the other ſuch force by vertue.

What cauſe haue I giuen thee to ſuſpect me, & what
occaſion haſt thou not offered me to deteſt thee? I was
neuer ſo wiſe inough to giue thee counſel, yet euer willing
to wiſh thee wel, my wealth ſmall to do thee good, yet re-
dy to do my beſt: Inſomuch as thou couldeſt neuer accuſe

me

nis of any discourtesie, whelle it wer in being more carefull of thee, then of my selfe.

But as all floures that are in one Poiegaye, are not of one nature, nor all Ringes that are worne vpon one hand, are not of one fashion: so all friendes that associate at bedde and at boorde, are not of one disposition. Scipio must haue a noble minde, Lælius an humble spirite: Tullius must lust after Semproneia, Gisippus must leaue his Damon must goe take order for his landes, Pythias must tarry behinde, as a pledge for his lyfe: Philautus must doe what he will, Euphues not what he should.

But it may be that as the sight of diuers colours make diuers beastes madde, so my presence doth worke thee into this melancholy. And seeing it is so, I will absent my selfe, hire an other lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that Bauins are knowen by their Wandes, Apes by their clawes, Cockes by their combes, enuious minded by their manners. Hate thee I will not, and trust thee I may not: Thou knowest what a friend should be, but thou wilt neuer lyue to trye what a friend is. Fare well Philautus, I will not stay to heare thy replye, but leaue thee to thy lust. Euphues carryeth this Posie written in his hande, and engrauen in his heart. A faithfull friend is a wilfull foole. And so I taking leaue till I heare thee better minded, England shall be my abode for a season, depart when thou wilt, and againe fare-well

Euphues in a great rage departed, not suffering Philautus to answere one word, who stood in a maze, after the sprache of Euphues, but taking courage by Loue, went immediately to the place where Camilla was daunceinge; and there wyll I leaue hym, in a thousand thoughtes, hammering in his heade, and Euphues

seeking

sicking a new chamber, which by his friends he quickly got, and ther fell to his Pater noster, wher a while I will not trouble him in his prayers.

NOW shall you vnderstand that Philautus further'd as well by the opportunitie of the time, as the requestes of certaine Gentlemen his friends, was entreated to make one in a Maske, which Philautus pertending to be at the Gentlemans house wher Camilla laye, assented as willingly to goe, as he desyred to spede, and all things being in a readinesse, they went with speede where being welcommed they daunced, Philautus taking Camilla by the hand, and as tyme serued, began to bord hir on this manner.

THath bene a custome faire Lady, how commendable I will not dispute, how common you know, that Maskers doe therefore couer their faces that they may open their affections, and vnder the cooulor of a daunce, discouer their whole desires: the benefite of which priuiledge, I will not vse except you graunt it, neither can you refuse, except you breake it, I meane onely with questions to trye your wit, which shall neither touch your honour to answere, nor my honestie to aske.

Camilla toke him vp short, as one nat to seeke how to reply, in this manner.

GEntleman, if you be lesse you are to bold, if so, to broad, in clayming a custome, wher there is no prescription. I know not your name bicause you feare to vtter it, neither doe I desire it, and you seeme to be ashamed of your face, else would you not hide it, neither do I long to see it: but as for any custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As

As for the proning of my witte, I had rather you shoulde account me a fole by silence, then wise by aunswering: For such questions in these assemblyes, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

Philautus who euer as yet but played with the baite was nowe stroke with the hooke, and no lesse delyghted to heare hir speake, then desirous to obtaine his suite, trayned hir by the blond in his foot.

IF the patience of men were not greater then the peruersenesse of women, I shoulde then fall from a question to a quarrell, for that I perceiue you drawe the counterfaite of that I would say, by the conceite of that you thinke others haue saide: but whatsoeuer the colour be, the picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the hart doth intende. A cunning Archer is not knowne by his arrowe but by his ayme: neyther a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common curtesie shoulde allowe that, whiche you seeke to cut off by courtlye coynesse, as one either too young to vnderstande, or obstinate to ouerthwart, your yeares shall excuse the one, and my humour pardon the other.

And yet Ladye I am not of that faint minde that though I winke with a flashe of lightning, I dare not open mine eyes againe, or hauing once suffered a repulse, I should not dare to make fresh assault, he that striketh saile in a storme, hoyseth them higher in a calme, which maketh me the bolder to vtter that which you disdaine to heare, but as the Doue semeth angry, as though she had a gall, yet yeldeth at the last to delight: so Ladies pretend a great skyrmish at the first, yet are boorded willingly at the last.

I meane therefore to tell you this which is all, that

I loue you: And so wringing her by the hand, he ended: she beginning as followeth.

Gentleman (I followe my first tearme) which sheweth rather my modestie then your desart, seeing you resemble those which hauing once wet their feete, care not howe deepe they wade, or those that breaking the yce, weigh not howe farre they slippe, thinking it lawfull, if one suffer you to treade awry, no shame to goe slipshod: if I shoulde say nothing then would you vaunt that I am wonne: for that they that are silent seeme to consent, if any thing, then woulde you boast that I woulde be woed, for that cattels that come to parlue, & woemen that delight in courting, are willing to yelde: So that I must either heare those things which I would not, and seeme to be taught by none, or to hold you talke which I should not, and run into the suspition of others. But certainely if you knewe how much your talke displeaseth me, and howe little it shoulde profite you, you would think the time as vainely lost in beginning your talke, as I accompt ouer long, vntill you end it.

If you build vpon custome that Packers haue libertie to speake what they should not, you shall knowe that woemen haue reason to make them heare what they woulde not, and though you can vtter by your discarde whatsoeuer it be with-out blushing, yet cannot I heare it without shame. But I neuer loked for a better tale of so ill a face, you say a badde coulour may make a good countenaunce, but he that conferreth your disordered discourse, not your deformed attyre, may rightlye say that he neuer sawe so crabbed a visage, nor heard so croked a vaine. An archer say you is to bee knowne by his ayme, not by his arrowe: but your ayme is so ill, that if you knewe how farre wide from the white your shaft sticketh, you woulde heareafter rather breake your bowe, then bend it. If I be to young to vnderstande your

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destinies, it is a signe I cannot like if to obstinate, it is a token I will not: therefore for you to be displeased, if either nedeth not, or vtterly not. Yet goe you farther, thinking to make a great vertue of your little valure, seeing that lightning may cause you wincke, but it shall not strieke you blinde, that a storme may make you strike sayle, but neuer cut the mast, that a hotte skyrmish may cause you to retyre, but neuer to runne away: what your cunning is I knowe not, and lykely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath bene spoyled with thunder, and one that often hath wished drowning, hath bene hanged once for all; and he that shrinketh from a bullette in the maine battaile, hath bene striken with a byll in the rereward. You fall from one thing to an other, vsing no decorum, except this, that you studie, haue your discourse as farre voyde of sence as your face is of fauour, to the ende that your disfigured countenaunce might supply the disorder of your ill couched sentences, among the which you bring in a Doue without a gall, as farre from the matter you speake off, as you are from the mastrye you woulde haue, who although she cannot be angrye with you in that shee hath no gall, yet can shee laugh at you for that shee hath a splene.

I will ende where you beganne, hoping you will beginne where I ende, you let fall your question whiche I loked for, and pickt a quarrell whiche I thought not of, and that is loue: but let hir that is disposed to aunswere your quarrell be curious to demaunde your question.

And thus Gentle-manne I desire you all questions and other quarrelles set aparte, you thinke me as a friende, so farre forth as I can graunt with modestie, or you require with good manners, and as a friende I wish you, that you blowe no more this fire of loue, whiche

will waſte you before it warme me, and make a coale in you before it can kindle in me: If you thinke otherwiſe, I can alwell vſe a ſhift to driue you off, as you did a ſhewe to drawe me on. I haue aunſwered your cuſtome, leaſt you ſhould argue me of coynelle, no otherwiſe then I might mine honour ſaued, and your name vnknowen.

By this time entered another Maſque, but almoſte after the ſame manner, and onelye for Camillas loue which Philautus quickly eſpyed, and ſeeing his Camilla to be courted with ſo gallaunt a youth, departed, yet with-in a corner, to the ende he might decypher the Gentleman whome he founde to bee one of the braueſt youthes in all England, called Surius, then wounded with griefe, hee ſounded with weakeneſſe, and going to his chamber began a freſhe to recount his miſeries in this ſort.

Ah miſerable and accurſed Philautus, the very monſter of Nature and ſpectacle of ſhame, if thou liue thou ſhalt be diſpiſed, if thou dye, not miſſed, if wowe, poynted at, if win, lothed, if loſe, laughed at, bred either to liue in loue & be forſaken, or dye with loue & bee forgotten.

Ah Camilla, woulde either I had bene borne without eyes not to ſee thy beautie, or with-out eares not to heare thy witte, the one hath inflamed me with the deſire of Venus, the other with the giftes of Pallas, both with the fire of loue: Loue, yea loue Philautus, then the which nothing canne happen vnto man more miſerable. I perceiue nowe that the Chariot of the Sunne is for Phœbus, not for Phaeton, that Bucephalus will ſtoupe to none but Alexander, that none can ſounde Mercurius pipe but Orpheus, that none ſhall win Camillas liking but Surius, a Gentleman, I confeſſe of greater birth then I, and yet I dare ſay not of better faith. It is he Philautus ỹ wil ſweate all the fat from thy beard,

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inſomuch as ſhe will diſdayne to loke vppon thée, if ſhée but once thinke vppon him. It is he Philautus, that hath wit to trye hir, wealth to allure hir, perſonage to entice hir, and all things, that either Nature or Fortune, can giue to winne hir.

For as the Phrigian harmony being moued to the Calenes, maketh a great noyſe, but being moued to Apollo, it is ſtill and quyet: ſo the loue of Camilla deſired of me, moueth I knowe not how many diſcords, but proued of Surius, it is calme and conſenteth.

It is not the ſweete flower that Ladyes deſire, but the fayre, which maketh them weare that in their heads, wrought forthe with the Needle, not brought forthe by Nature: And in the lyke manner, they accompt of that loue, which Art can coulour, not that the heart doth confeſſe, wherein they imitate ỳ Paydens (as Euphues often hath told me) of Athens, who toke more delyght to ſée a freſh and fine colour, then to taſte a ſweete and wholeſome ſtroppe.

I but how knoweſt thou that Surius faith is not as great as thine, when thou art aſſured thy vertue is no leſſe then his: He is wiſe, and that thou ſeeſt, valyaunt, & that thou feareſt: rich, and that thou lackeſt: fit to pleaſe hir and diſplace thée: and without ſpite be it ſayd, worthy to doe the one, and willing to attempt the other.

Ah Camilla, Camilla, I knowe not whether I ſhould more commend thy beautie or thy wit, neither can I tel whether thy lokes haue wounded me more or thy words. for they both haue wrought ſuch an alteration in my ſpirits, that ſeeing thée ſilent, thy comelyneſſe maketh me in a maze, and hearing thée ſpeaking, thy wiſedome maketh me ſtarke madde.

I, but things aboue thy height, are to be loked at, not reached at. I but if I ſhould now ende, I had ben better neuer to haue begõ. I, but time muſt weare away loue, I but time may winne it. Hard ſtones are pearced with

ſoft dꝛops, great Okes hewen down with many blowes, the ſtonieſt heart mollified by continuall perſwaſions, oꝛ true perſeueraunce.

If delertes can nothing pꝛeuayle, I will pꝛactiſe deceipts, and what faith cannot doe, coniuring ſhall. What ſaiſt thou Philautus, canſt thou imagine ſo great miſchief, againſt hir thou loueſt? Knoweſt thou not, that fiſh caught with medicines, and women gotten with witchcraft are neuer wholeſome? No, no, the Fores wyles, ſhall neuer enter into the Lyons head, noꝛ Medeas charmes into Philautus heart. I, but I haue heard that extremities are to be vſed, where the meane will not ſerue, and that as in loue there is no meaſure of griefe, ſo there ſhould bee no ende of guyle, of two miſchiefes the leaſt is to be choſen, and thereforе I thinke it better to poyſon hir with the ſweete baite of loue, than to ſpoyle my ſelfe with the bitter ſting of death.

If ſhe be obſtinate, why ſhould not I be deſperate? if ſhe be voyd of pittie, why ſhould I not be voyd of pietie? In the ruling of Empires ther is required as great polycie as pꝛowеſſe: in gouerning an Eſtate, cloſe crueltie doth moꝛe good, than open clemencie, foꝛ the obteining of a kingdome, as wel miſchief as mercy is to be pꝛactiſed. And then in the winning of my Loue, the verye Image of beautie, courteſie and wit, ſhall I leaue any thing vnſought, vnattempted, vndone? He that deſireth riches, muſt ſtretche the ſtring that will not reache, and pꝛactiſe all kindes of getting. He that coueteth honour, and can-not clymbe by the Ladder, muſt vſe all colours of luſtineſſe. He that thirſteth foꝛ Wine, muſt not care how he get it, but where he may get it, noꝛ he that is in loue, be curious, what meanes he ought to vſe, but ready to attempt any: Foꝛ ſlender affection doe I thinke that, which either ẏ feare of law, oꝛ care of religion, may diminiſh. Fye Philautus, thine own woꝛds condempne thée of wickednes: tuſh ẏ paſſions I ſuſtaine, are neither to

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be quyeted with counſaile, nor eaſed by reaſon: therfore I am fully reſolued, either by Art to winne hir loue, or by deſpayre to loſe mine owne lyfe.

I haue heard heere in London of an Italian cunning in Mathematicke, named Pſellus, of whom in Italy, I haue heard in ſuch caſes can doe much by Magicke, and will doe all things for money, him will I aſſaye as wel with golde as other good tournes, and I think ther is nothing that can be wrought, but ſhall be wrought for gylt or good will, or both.

And in this rage, as one forgetting where hée was, and whom he loued, he went immediatelye to ſéeke Phiſicke for that, which onely was to be found by Fortune.

HEere Gentlemen you may ſée, into what open ſinnes the heate of Loue driueth man, eſpecially, wher one louing is in deſpayre, either of his owne imperfection, or of his Ladies vertues, to be beloued again, which cauſeth man to attempt thoſe things, that are contrarye to his owne minde, to Religion, to honeſtie.

What greater villany can ther be deuiſed, than to enquire of Sorcerers, Southſayers, Coniurers or learned Clearkes, for the enioying of loue. But I will not refell that heere, which ſhall be confuted hereafter.

Philautus, hath ſone found this Gentleman, who conducting him into his ſtuddie, and demaunding of him the cauſe of his comming, Philautus beginneth in this manner as one paſt ſhame to vnfolde his ſute.

MAſter Pſellus (and Countrey-man) I neither doubte of your cunning to ſatiſfie my requeſt, nor of your wiſedome to conceale it, for were either of them wanting in you, it might turne me to trouble, and your ſelfe to ſhame.

I haue heard of your learning to be great in Magick, and ſome-what in Phiſicke, your experience in both, to be exquiſit, which cauſed me to ſéeke to you for a remedy

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of a certein griefe, which by your meanes may be eased or els no wayes cured.

And to the ende such cures maye be wrought, God hath stirred vp in all times, Clearks of great vertue, and in these our dayes men of no small credite, among the which, I haue bearde no one, more commended than you, which although happely your modestie wil deny (for that the greatest Clearkes, doe commonly dissemble their knowledge) or your precisenes not graunt it, for that cunning men are often more daungerous, yet the world doth well know it, diuers haue tryed it, and I must nedes beleeue it.

Pselius not suffering him to raunge, yet desirous to know his arrant, aunswered him thus.

GEntleman and countrey-man as you say, & I beleeue, but of ỹ hereafter: if you haue so great confidence in my cunning as you protest, it may be, your strõg imagination shal work ỹ in you, which my Art cãnot, for it is a principle among vs, that a vehement thought is more auayleable, than the vertue of our figures, formes, or characters. As for keeping your counsayle, in things honest, it is no matter, and in cases vnlawfull I will not meddle. And yet if it threaten no man harme and maye do you good, you shal finde my secrecie to be great, though my science be small, and therefore say on.

THere is not farre hence a Gentlewoman whome I haue long time loued, of honest parents, great vertue, and singular beautie, such a one, as neither by Arte I can describe, nor by seruice deserue: And yet bicause I haue heard many say, that where cunning must worke, the whole body must be coloured, this is hir shape.

She is a Virgin of the age of eighténe yeares, of stature neither to high nor to low, and such was Iuno: hir haire blacke, yet comelye, and such had Læda: hir eyes

haſſil, yet bright, and ſuch were the lights of Venus.

And although my ſkill in Philognomie bee ſmall, yet in my iudgement ſhe was borne vnder Venus, hir foreheade, nole, lyppes, and chinne foreſhewing (as by ſuch rules we geſſe) both a deſire to liue, and a good ſucceſſe in loue. In complection of pure ſanguine, in condition a right Saint, ſeldome giuē to play, often to prayer, the firſt letter of whoſe name (for that alſo is neceſſary) is Camilla.

THis Lady I haue ſerued long, and often ſued vnto, inſomuch that I haue melted like wax againſt the fire, and yet lyued in the flame with the flye Pyrauſta. O Pſellus, the tormentes ſuſtained by hir preſence, the griefes endured by hir abſence, the pyning thoughtes in the day, the pinching dreames in the night, the dying life, the liuing death, the iealouſie at all times, and the diſpaire at this inſtant, can neither be vttered of me without flouds of teares, nor heard of thee without griefe.

No Pſellus, not the tortures of hell are either to bee compared, or ſpoken off, in the reſpecte of thy tormentes: for what they all had ſeuerally, all that and more doe I feele iointly: Inſomuch that with Syſiphus I rolle the ſtone euen to the toppe of the hill, whiche it tumbleth both it ſelfe and me into the bottome of hell, yet neuer ceaſing, I attempt to renew my labour, whiche was begunne in death, and cannot end in life.

What diuer thirſt could Tantalus endure then I, who haue almoſt euery houre the drinke I dare not taſte, & the meate I cannot? Inſomuch that I am borne vpon the wheele with Ixion, my liuer gnawne of the Vultures and Harpies: yea my ſoule troubled euen with the vnſpeakable paines of Megera, Tiſiphone, Alecto, which ſecreate ſorrowes although it were more meete to enclose them in a Labyrinth, then to ſette them on a

Hill: Yet where the minde is paſt hope, the face is paſt ſhame.

It fareth with me Pſellus as with the Oſtrich, who pricketh none but hir ſelfe, which cauſeth hir to run whē ſhe would reſt: or as it doth with the Pelicane, who ſtriketh blood out of hir owne body to doe others good: or with the Wood Culuer, who plucketh off hir fethers in winter to keepe others from cold: or as with the Storke, who when ſhe is leaſt able, carrieth the greateſt burthē. So I practiſe all thinges that may hurt me to doe hir good that neuer regardeth my paynes, ſo farre is ſhe from rewarding them.

For as it is impoſſible for the beſt Adamant to draw yron vnto it if the Diamond be nere it, ſo is it not to be looked for, that I with all my ſeruice, ſuite, deſarts, and what els ſoeuer that may draw a woman, ſhould winne Camilla, as long as Surius, a precious ſtone in hir eyes, and an eye ſore in mine, bē preſent, who loueth hir I knowe ſo well, and thē him I feare me, better, whiche loue will breede betweene vs ſuch a deadly hatred, that being deade our blouds cannot be mingled together like Florus and Aegithus, and being burnt, the flames ſhall part like Polinices and Eteocles, ſuch a mortall enmitie is kindled, that nothing can quench it but death: and yet death ſhall not ende it.

What counſell can you giue me in this caſe? what comfort? what hope?

When Acontius could not perſwade Cydippe to loue, he practiſed fraud. When Tarquinius coulde not win Lucretia by prayer, he vſed force.

When the Gods coulde not obtaine their deſires by ſuite, they turned them-ſelues into newe ſhapes, leauing nothing vndonne, for feare they ſhoulde be vndone.

The diſeaſe of loue Pſellus, is impatient, the deſire extreame, whoſe aſſaultes neither the wiſe can reſiſt,

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by pollitie, nor the valiaunt by ſtrength.

Iulius Cæſar a noble Conqueror in warre, a graue Counſaylour in peace, after he had ſubdued Fraunce, Germanie, Britaine, Spaine, Italie, Theſſalia, Aegypt, yea, entered with no leſſe puiſſaunce then good fortune into Armenia, into Pontus, into Africa yelded in his chiefeſt victories to loue Pſellos, as a thing fit for Cæſar, who conquered all thinges ſauing himſelfe, and a deeper wound did the blind Arrowe of Cupid make, then all the ſpeares of his enimies.

Hanniball not leſſe valiaunt in armes, nor more fortunate in loue, hauing ſpoyled Ticinum, Trebia, Traſmenia and Cannas, ſubmitted himſelfe in Apulia to the loue of a woman, whoſe gate was a terrour to al men, and became ſo bewitched, that neither the feare of death, nor the deſire of glory, could remoue him from the lappe of his louer.

I omitte Hercules, who was conſtrayned to ble a diſtaffe for the deſire of his loue. Leander, who ventured to trolle the Seas for Hero. Iphis that hanged himſelfe, Pyramus that killed himſelfe, and infinite more, which could not reſiſt the hot ſkirmiſhes of affection.

And ſo farre hath this humour crept into the minde, that Biblis loued hir brother, Myrra hir Father, Canace, hir nephew: Inſomuch as there is no reaſon to be giuen for ſo ſtraunge a griefe, nor no remedy to vnlawfull, but is to be ſought for ſo monſtrous a diſeaſe.

My diſeaſe is ſtraunge, I my ſelfe a ſtraunger, my ſuite no leſſe ſtraunge then my name, yet leaſt I be tedious in a thing that requireth haſte, giue eare to my tale.

I Haue heard oftentimes that in Loue there are three thinges for to be vſed, if time ſerue, violence, if wealth be great, golde, if neceſſitie compell, ſorcerie.

But of these three but one can stande me in stede, the last, but not the least, which is able to worke the mindes of all women like wax, when the other can scarse winde them like with. Medicines there are that can bring it to passe, & men there are that haue some by potions, some by verses, some by dreames, all by deceite, the ensamples were tedious to recite, and you knowe the, the meanes I come to learne, and you can giue them, which is the onely cause of my comming, and may be the occasion of my pleasure, and certainely the way both for your praise and profite.

Whether it be an enchaunted leafe, a verse of Pythia, a figure of Amphion, a Charecter of Oschanes, an Image of Venus, or a braunch of Sybilla, it skilleth not.

Let it be either the seeds of Medea, or the bloude of Phillis, let it come by Oracle of Appollo, or by Prophecie, of Tyresias, either by the intrailes of a Goat, or what els soeuer I care not, or by all these in one, to make sure incantation and spare not.

If I winne my loue, you shall not lose your labour, and whether it redound or no to my greater peril, I wil not yet forget your paines.

Let this potion be of such force, that she may doat in hir desire, and I delight in hir distresse.

And if in this case you either reueale my suite or denye it, you shall sone perceiue that Philautus will dye as desperately in one minuite, as he hath liued this three monethes carefully, & this your studie shalbe my graue, if by your study you ease not my griefe.

When he had thus ended, he loked so sternly vppon Psellus, that he wished him farther off, yet taking him by the hand, and walking into his chamber, this good man began thus to aunswere him.

GEntleman, if the inwarde spirite be aunswerable to the outwarde speach, or the thoughts of your heart agree

agreeable to the woꝛds of your mouth, you ſhal bꝛéde to your ſelfe great diſcredit, and to me no ſmall diſquiet. Doe you thinke Gentleman, that the minde being created of God, can be ruled by man, oꝛ that anye one canne moue the hart but he that made the hart? But ſuch hath bene the ſuperſtition of olde women, & ſuch the folly of young men, that there could be nothing ſo vayne, but the one woulde inuent, noꝛ anye thing ſo ſenceleſſe but the other would beléeue: which then bꝛought youth into a fooles paradiſe, and hath now caſt age into an open mockage.

What the foꝛce of loue is, I haue knowen, what the effects haue bene, I haue heard, yet could I neuer learne that euer loue could be wonne, by the vertues of hearbs, ſtones oꝛ woꝛds. And though manye there haue bene ſo wicked to ſeeke ſuch meanes, yet was ther neuer any ſo vnhappy to finde them.

Parrhaſius paynting Hopplitides, could neither make him that ran to ſweat, noꝛ the other ỽ put off his armour to bꝛeath, adding this as it were foꝛ a note, No farther than colours: meaning that to giue lyfe, was not in his Pencill, but in the Gods.

And the lyke may be ſaid of vs, that giue our mindes to know the courſe of the Starres, the Planets, the whole Globe of Heauen, the Simples, the Compoundes, the bowells of the Earth, that ſome-thing we may geſſe by the outward ſhape, ſome-thing by the Natiuitie: but to wꝛeſt the will of man, oꝛ to wꝛeath his hearte to our humours, it is not in the compaſſe of Arte, but in the power of the moſt higheſt.

But foꝛ bicauſe ther haue ben many without doubt, that haue giuen credite to the vayne illuſions of Witches oꝛ the fonde inuentions of idle perſons, I will ſette downe ſuch reaſons as I haue heard and you wil laugh at, ſo I hope I ſhall both ſatiſfie your minde, and make you a lyttle merry, foꝛ me thinketh there is nothing that

can more delyght, then to heare the tynges whyche haue no waygbte, to be thought to haue wrought wonders.

If you take Pepper, the lede of a kettle, and a lytle quantitie of Pyretum, beaten or pounded altogether, and put into Wine of two yeares olde, whensoeuer you drinke to Camilla, if she loue you not, you lose your labour. The cost is small, but if your beliefe be constant, you winne the goale, for this Receipt standeth in a trew conceipt.

Egges and Honny blended with the Nuts of a Pine tree, and layd to your left side, is of as great force when you looke vppon Camilla to bewitche the minde, as the Quintessence of Stockfish, is to nourish the body.

An hearbe there is, called Adiantum fortis, a straunge name and doubtlesse of a straunge nature, for whosoeuer toucheth it, falleth in loue, with the person she next seeth. It groweth not in England, but where you shal haue that which is not halfe so good, that will doe as much good, and yet truly no more.

The Hearbe Carisium, moystened with the bloud of a Lysard, and hanged about your necke, will cause Camilla (for hir you loue best) to dreame of your seruices, suites, desires, deserts, and whatsoeuer you would with hir to thinke of you, but being wakened, she shall not remember what she dreamed of. And this Hearb is to be found in a Lake neere Boetia, of which water who so drinketh shall be caught in loue, but neuer finde the Hearb: And if he drinke not, the Hearbe is of no force.

There is in the Frogs side, a bone called Apotycon, and in the head of a young Colte, a bunch named Hippomanes, both so effectuall for the obtaining of loue, that who so getteth either of them, shall winne anye that are willyng, but so iniuriously both craft and Nature dealt with young Gentlemen, that seeke to gayne good will by these meanes, that the one is licked off before it can be

gotten,

gotten, the other breaketh, as ſone as it is touched. And yet vnleſſe Hippomanes be lycked, it cannot worke, and except Apocycon be found it is nothing worth.

I omit the Thiſtle Eryngium, the Hearbes Catanenci and Pyteuma, Iuba his Charito blæpheron, and Orpheus Staphilinus, all of ſuch vertue in caſes of Loue, that if Camilla ſhould but taſte anye one of them in hir mouth, ſhe would neuer let it goe downe hir throate, leaſte ſhe ſhould be poyſoned, for well you know Gentleman, that Loue is a Poyſon, and therefore by Poyſon it muſt bee maintained.

But I will not forget as it were the Methridate of the Magitians, the beaſt Hiena, of whom there is no part ſo ſmall or ſo vyle, but it ſerueth for their purpoſe: Inſomuch that they accompt Hiena their God that can doe all, and their Diuel that will doe all.

If you take ſeauen hayres of Hienas lippes and carry them fiue dayes in your teeth, or a peece of hir ſkinne next your bare heart, or hir bellye girded to your lefte ſide, if Camilla ſuffer you not to obtaine your purpoſe, certeinelye ſhe can-not chuſe but thanke you for your paynes.

And if you want medicines to winne women, I haue yet more, the lungs of a Vultur, the aſhes of Stellio, the left ſtone of a Cocke, the tongue of a Goſe, the braynes of a Cat, the laſt haire of a Wolues tayle, things eaſie to be had, and commonly practiſed, ſo that I would not haue thee ſtande in doubt of thy loue, when either a young Swallowe famiſhed, or the ſhrowding ſheete of a deere friende, or a waxen Taper, that burnt at his feete, or the inchaunted Needle that Medea hidde in Iaſons ſleeue, are able not onely to make them deſire loue, but alſo dye for loue.

How do you now feele your ſelfe Philautus? If the leaſt of theſe charmes be not ſufficient for thee, all exorciſmes, and coniurations in the world will not ſerue thee.

You

You ſée Gentleman, into what blinde and groſe errours in olde time we were ledde, thinking euerye olde wiues tale to be a truth, and euery merry woꝛd a verye witchcraft. When the Aegyptians fell from their God to their Pꝛieſtes of Memphis, and the Grecians from their Moꝛall queſtions, to their diſputations of Pyrrhus, and the Romaines from Religion, to polycie: than began all ſuperſtition to bꝛéede, and all impietie to blome, and to be ſo great, they haue both growen, that the one being then an Infant is now an Elephant, & the other béeing then a Twigge, is now a Trée.

They inuented as many inchauntments foꝛ loue, as they did foꝛ the Toth-ache, but he that hath tryed both will ſay, that the beſt charme foꝛ a toth is to pull it out, and the beſt remedy foꝛ loue, to weare it out. If incantations, oꝛ potions, oꝛ amoꝛous ſayings coulde haue pꝛeuailed, Circes would neuer haue loſt Vliſſes, noꝛ Phædra Hippolitus, noꝛ Phillis Demophoon. If Conturations, Charecters, Circles, Figures, Fiends, oꝛ Furies, might haue wꝛought any thing in loue, Medea, would not haue ſuffered Iaſon to alter his minde.

If the ſirrops of Micaonias, oꝛ the Verſes of Aeneas, oꝛ the Satiren of Dipſas, wer of foꝛce to mous the minde, they all thꝛée woulde not haue bene martired with the toꝛments of loue.

No, no Philautus, thou maiſt wel poyſon Camilla with ſuch dꝛugges but neuer perſwade hir: Foꝛ I confeſſe, that ſuch hearbes may alter the bodye from ſtrength to weakeneſſe, but to thinke that they can moue the minde from vertue to vice, from chaſtitye to luſte, I am not ſo ſimple to beléeue, neither would I haue thée ſo ſinfull as to doe it.

Lucilla miniſtring an amoꝛous potion vnto hir huſband Lucretius, pꝛocured his death, whoſe lyfe ſhe onelye deſired.

Ariſtotle noteth one, that being inflamed with the beautie

beautie of a faire Ladie, thought by medicine to procure his blisse, and wrought in the end hir baine: So was Caligula slaine of Cęsonia, and Lucius Lucullus of Calistane.

Perswade thy selfe Philautus, that to vse herbs to win loue will weaken the bodie, and to thinke that herbs can further, doth hurt the Soule: for as great force haue they in such cases as noble men thought thē to haue in ẏ old time. Achimenius the herbe was of such force, that it was thought if it wer throwen into the battaile, it wold make al the soldiers tremble: but wher was it when the Hombri and Tentoni were exiled by warre, where grew Achiminis, one of whose leaues would haue saued a thousand lyues.

The kinges of Persia gaue their souldiers the Plant Latace, which who so had, should haue plentie of meate and money, and men and all thinges: but why dyd the souldiers of Cęsar endure such famine in Pharsalia, if one herbe might haue eased so many hearts.

Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe dyed.

Democritus made a confection, that who soeuer drank it should haue a faire, a fortunate, and a god child. Why dyd not the Persian Kings swill this Nectar, hauing such deformed and vnhappy issue?

Cato was of that minde, that thre enchaunted words could heale the eye-sight: and Varro, that a verse of Sybilla could ease the goute, yet the one was faine to vse running water, which was but a cold medicine, the other pacience, which was but a dry plaister.

I would not haue thē think Philautus that loue is to be obtained by such meanes, but onely by Faith, Vertue, and Constancie.

Philip King of Macedon casting his eye vpon a faire Virgin became enamoured, which Olympias his wyfe perceiuing, thought him to be enchaunted, and caused one of hir seruaunts to bring the Mayden vnto hir, whom

she thought to thrust both to exile and shame: but viewing hir faire face without blemish, hir chast eyes without straunging, hir modest countenaunce, hir sober & womanly behauiour, finding also hir vertues to be no lesse then hir beautie, she sayde, in my selfe ther are charmes, meaning that ther was no greater enchantment in loue then temperaunce, wisedome, beautie and chastitie. Fond therfore is the opinion of those that thinke the minde to be tyed to Magicke, and the practise of those filthy, that seeke those meanes.

Loue dwelleth in the minde, in the will, & in ỹ harts, which neither Coniurer can alter, nor Phisicke. For as credible it is, that Cupid shooteth his Arrow and hitteth the heart, as that hearbes haue the force to bewitch the heart, only this difference ther is, that the one was a fiction of Poetrie, the other of superstition. The will is placed in the Soule, and who can enter there, but he that created the soule.

No no Gentleman, whatsoeuer you haue heard touching this, beleeue nothing: for they in mine opinion which imagine that the minde is either by incantation or exhalation to be ruled, are as farre from trueth, as the East from the West, and as neere impietie against god, as they are to shame among men, and so contrary is it to the profession of a Christian, as Paganisme.

Suffer not your self to be lead with that vyle conceit, practise in your loue all kind of loyaltie. Be not mute, nor full of bable, be sober, but auoyde sollennesse, vse no kinde of ryot, either by banqueting, which procureth surfeits, nor in attyre, which hatteth beggary.

If you think wel of your witte, be alwayes pleasant, if ill be often silent: in the one thy talke shall proue thee sharpe, in the other thy modestie, wise.

All Fishe are not caught with Flyes, all woemen are not allured with personage. Frame Letters, Dities, Musicke, and all meanes that honestie may allow:

For he loueth well, that meaneth no ill, and he speedeth sooner that speaketh what he should, then he that vttereth what he will. Beleeue me Philautus I am no wanton, nor haue I in my head a louelooke, or in my minde there is nothing more pearceth the heart of a beautifull Lady, then wyttie, where thou mayest so set downe thy passions and his perfection, as she shall haue cause to thinke well of the, and better of her selfe: but yet so wanton, as neyther thou seemst to praise her too much or to easy, thy selfe to winne: for if thou flatter them without meanes, they loath, if thou make of thy selfe aboue reason, they laugh at it, temper thy words so well, and place euery sentence so wisely, as it may be harde for her to iudge, whether thy loue be more faithfull, or her beautie amiable.

Lions fawne when they are clawed, Tygers fawne when they are tickled, Bucephalus lyeth downe when he is curryed, women yeld when they are courted.

This is the poyson Philautus, the enchauntment, the potions that creepeth in height into the mind of a woman, and catcheth hir by assurance, better then a fond deuice of olde dreames, as an Apple with an Aue Marie, or a hazill wand of a yeare old crossed with sir Characters, or the picture of Venus in Virgin Wax, or the visage of Cupide vpon a Paslinaryes skinne. [illegible] it is not vnderstood in the English Court, nor so much as thought vpon in any ones conscience, that loue can be procured by such meanes, or that any can imagine such mischiefe, and yet I feare me it is to common in our Countrey, whereby they incurre hate of euery one and loue of none.

Touching my running in any vile deuices of Magick, it was neuer my studie, only some delight I take in the Mathematicks, which made me knowne of more then I would, and of more then think wel of me, although I neuer did hurt any, nor hinder.

But be thou quiet Philautus, & vse those meanes that may winne thy loue, not those that may shorten hir lyfe, and if I can any wayes stand thee in steede, vse me as thy poore friend and countreyman, harme I will do thee none, gods I cannot. My acquaintaunce in court is small, and therefore my dealings about the Courte shall be fewe, for I loue to stand aloofe from loue, and lightning. Fire gladly light to things farre off, and burneth that which is nere to it. The court shineth to me that come not ther, but blyndeth those that dwell there. Onely my counsayle vse, that is in writing, & me thou shalt finde secreate, wishing thee alwayes fortunate, and if thou make me partaker of thy successe, it shal not turne to thy grief, but as much as in me lyeth, I will further thee.

When he had finished his discourse, Philautus lyked very well of it, and thus replyed.

WEll Pscllus, thou hast wrought ỹ in me, which thou wishest, for if the baites that are layde for beautie be so ridiculous, I think it of as great effect in loue, to vse a Paillet, as a Potion.

I nowe vtterly dissent from those that imagine Magicke to be the meanes, & content with thee, that thinkest letters to be, which I will vse, & how I spede I will tell thee, in ỹ meane season pardon me, if I vse no longer answere, for wel you know, that he ỹ hath the fit of an Ague vpon him, hath no luste to talke but to tumble, and loue pinching me I haue more desire to chew vpon melancholy, then to dispute vppon Magicke, but hereafter I will make repaire vnto you, & what I now giue you in thanks, I will then requite with amends.

Thus these two countreymen parted with certeyne Italian embracings and termes of curtesie, more thē common. Philautus we shall finde in his lodging, Pscllus we will leaue in his studie, the one musing of his loue, the other of his learning.

Here

HEere Gentlewomen you may ſée, how luckily men ſéeke to entrap you, when ſcornfully you goe about to reiect them, thinking it not vnlawfull to vſe Arte, when they perceiue you obſtinate, their dealings I will not allow, neither can Iercule yours, and yet what ſhould be the cauſe of both, I can geſſe.

When Phydias firſt painted they vſed no colours, but blacke, white, redde, and yeolowe: Zeuxis added gréne, and euery one inuented a newe ſhadowing. At the laſt, it came to this paſſe, ý he in painting deſerued moſt prayſe, that could ſette downe moſt colours: wherby there was more contention kindeled about the colour, then ý counterfaite, and greater emulation for varietie in ſhew, then workmanſhip in ſubſtaunce.

In ý like manner hath it fallen out in Loue, whē Adam woed there was no pollicie, but plain dealing, no colours but black & white, Affection was meaſured by faith not by fancie: he was not curious, nor Eue cruel: he was not enamored of hir beautie, nor ſhe allured with his perſonage: and yet then was ſhe the faireſt woman in the world, & he the propereſt man. Since that time euery louer hath put to a lynke, & made of a Ring, a Chaine, and an odde Corner, and framed of a playne Alley, a croked knot, and of Venus Temple, Dedalus Labyrynth. One curleth his haire, thinking loue to be moued with faire lockes, an other layeth all his lyuing vpon his back, iudging that womē are wedded to brauery, ſome vſe diſcourſes of Loue, to kindle affection, ſome ditties to allure the minde, ſome letters to ſtirre the appetite, diuers fighting to proue their manhode, ſundry ſighing to ſhew their maladies, many attempt with ſhowes to pleaſe their Ladies eyes, not few with Muſicke to entice the eare: Inſomuch that there is more ſtrife now, who ſhall be the fineſt Louer, then who is the faithfulleſt.

This cauſeth you Gentlewomen, to picke out thoſe that can court you, not thoſe that loue you, and hée is ac-

compted the best in your conceits, that weth most colours, not that sheweth greatest courtesie.

A playne tale of Faith ye laugh at, a picked discourse of fancie, you meruayle at, condemning the simplicitie of trueth, and preferring the singularitie of deceipt, wherin you resemble those fishes ý rather swallow a faire baite with a sharpe hooke, then a foule wourme heeding in the mudde.

Hereof it commeth, that true louers receiuing a flout for their faith, & mocks for their good meaning, are enforced to seeke such meanes as might compel you, which you knowing impossible, maketh you the more disdainful and them the more desperate. This then is my counsell, that you vse your louers like friends, and chuse them by their faith, not by the shewe, but by the founde, neither by the waight, but by the touche, as you doe golde: so shall you be praised, as much for vertue as beautie. But return we againe to Philautus, who thus began to debate with himselfe.

What hast thou done Philautus, in seeking to wound Hir, that thou desirest to winne?

With what face canst thou looke on hir, whom thou soughtest to loose? Fye, fye Philautus, thou bringest thy good name into question, and hir liues into hazard, hauing neither care of thine owne credit, nor hir honour. In this the loue thou pretendest which is worse then hate. Didst not thou seeke to poyson hir, that neuer pinched thee?

But why doe I recount those thinges which are past, and I repent, I am now to consider what I must do, not what I would haue done. Follies past, shall be worn out with faith to come, and my death shall liue in my desire. Write Philautus, what sayst thou? write, no, no, thy rude stile wil bewray thy meane estate, and thy rash attempt, will purchase thine ouerthrow. Venus delighteth to heare none but Mercury, Pallas will be faine of none but Vlisses,

it

it muſt be a ſmoth tongue, and a ſweet tale that can enchaunt Veſta.

Beſides that, I dare not truſt a meſſenger to cary it, nor hir to read it, leaſt in ſhewing my letter, ſhe diſcloſe my loue, and then ſhall I be pointed at of thoſe that hate me, and pitied of thoſe that like me, of hir ſcorned, of al talked off. No Philautus, be not thou the bye worde of the common people, rather ſuffer death by ſilence, then deriſion by writing.

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyſõ lyeth in ſweet words, remember Pſellus, who by experience hath tryed, that in loue one letter is of more force, then a thouſand lokes. If they like writings, they read them often, if diſlyke them, runne them ouer once, and this is certeine, that ſhe that readeth ſuch toyes, will alſo aunſwere them. Onely this be ſecret in conueyaunce, which is the thing they chiefliest deſire. Then write Philautus write, he that feareth euery buſh, muſt neuer goe a birding, he that caſteth al doubts, ſhall neuer be reſolued in any thing. And this aſſure thy ſelfe, that be thy letter neuer ſo rude and barbarous, ſhe will read it, and be it neuer ſo louing ſhe will not ſhew it, which were a thing contrary to hir honour, & the next way to cal hir honeſtie into queſtion. For thou haſt heard, yea and thy ſelfe knowest, that Ladies that vaunt of their Louers, or ſhewe their letters, are accompted in Italy counterfaite, and in England they are not thought currant.

Thus Philautus determined, hab, nab, to ſend his letters, flattering himſelf with the ſucceſſe, which he to him ſelfe faigned: and after long muſing, he thus began to frame the miniſter of his loue.

¶ To the fayreſt Camilla.

HArde is the choyce fayre Ladye, when one is compelled either by ſilence to dye with griefe, or by

writing

writing to liue with shame: But so swéet is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnséemely sute, before an untimely death. Loth I haue ben to speake, and in dispaire to spéed, the one proceeding of mine owne cowardise, the other of thy crueltie. If thou enquire my name, I am the same Philautus, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The same Philautus which then in secrette tearmes coloured his loue, and nowe with bitter teares bewrayes it. If thou nothing estéeme the brynish water that falleth from mine eyes, I would thou couldest sée the warme bloud that droppeth from my hart. Oftentimes I haue bene in thy company, where easilye thou mightest haue perceiued my wanne chéekes, my hollow eyes, my scalding sighes, my trembling tongue: to forshew that then, which I confesse now. Then consider with thy selfe Camilla, the plight I am in by desire, and the perill I am lyke to fall into by denial.

To recount the sorrowes I sustaine, or the seruice I haue vowed, would rather brède in thée an admiration, then a beliefe: only this I adde for the time, which ẏ end shal trie for a truth, that if thy aunswere be sharp, my life wil be short, so farre loue hath wrought in my pining & almost consumed body, that thou only mayst breath into me a new lyfe, or bereaue me of the olde.

Thou art to weigh, not howe long I haue loued thée, but how faithfully, neither to examine the worthines of my person, but the extremitie of my passions: so preferring my deserts before the length of time, and my disease, before the greatnes of my birth, thou wilt either yéelde with equitie, or deny with reason, of both the which although the greatest be on my side, yet ẏ least shal not dislyke me: for that I haue alwaies found in thée a minde neither repugnant to right, nor voyd of reason. If thou wouldest but permit me to talke with thée, or by writing

suffer

suffer me at large to discourse with thee, I doubt not but that both the cause of my love should be believed, and the extremitie reserved, both perceiving of thy beautie and vertue, the one able to allure, the other ready to pitie.

Thou must thinke that God hath not bestowed those rare gifts upon thee to kill those that are caught, but to cure them. Those that are stung with the Scorpion are healed with the Scorpion, the fire that burneth taketh away the heate of the burne, the Spyder Phalangium that poysoneth, doth with his skinne make a plaister for poyson, and shall thy beautie, which is of force to winne all, with losse be of the credulitie lost and any with death? Oh Camilla, I take no delight in thy faire face, when displeasure in thy good conditions, assuring my selfe that no affection without feare, thou wilt not conceive malice without cause.

And I commit my care to the consideration, expecting thy letter either as a Cullise to preserue, or a sword to destroy, either as a comfort, or as a corsie. If thou denie me, thou shalt not long triumph, for my life and thy glory shall be when I am dead.

Lucy the letter being read, she found how she might answer it, knowing it to be no lesse perillous to refuse, then daungerous to graunt so weighty a matter, then difficult for her selfe to have opportunitie to deliuer it vnto her vnsuspitious a company: At the last taking out of his closett a faire Pomgranet, pulling all the kernells out of it, she wrapped his letter in it, closing the toppe of it so finely, that it could not be perceiued, whether nature had knit it or pollicie, further him, or his art had ouercome nature. Then

L. This

This Pomgranet he broke, being himself both messenger of his Letter, and the maister, & insinuating himselfe into the company of the Gentlewomen, among whom was also Camilla, he was welcommed, as wel for that he had ben long time absent, as for that he was at all times pleasant, much good communication ther was, touching many matters, which here to insert, wer neither conuenient, seing it both not concerne the History, nor expedient, seing it is nothing to ꝑ delinery of Philautus letter. But this it fell out in the end, Camilla whether longing for so faire a Pomgranet, or willed to ake it, yet both to require it, she louingly complayned of an old disease, wher with she many times felt hir self grieued, which was an extreame heate in ꝑ stomack, which aduantage Philautus marking, would not let slip, when it was purposely spoke, that he should not give them the slip, and therfore as one glad to haue so conuenient a time to offer both his duetie & deuotion, he began thus.

I Haue heard Camilla, of Phisitians, that there is nothing either more comfortable, or more profitable for the stomack or enflamed liuer, then a Pomgranet, which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time supplied with your maladie: and verily this will I say, that there is not one kernel but is able both to ease your paine, and to double your pleasure, & with that he gaue it hir, desiring that as she felt the working of the potion, so she would consider of the Phisition.

Camilla with a smiling countenance neither suspecting the craft, nor the end, answered him with these thankes.

Ye shall see Gentleman, as much for your counsell as your gift, and if your cunning be answerable to either of them, I will make you amends for all: yet I will not vpon so faire a promise as this is, vnder take the payne ꝑ I so much feare. As you please quoth Philautus,

yet if euery mourning you take one kernel, it is a way to preuent your disease, and me thinketh that you should be as careful to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content answered Camilla to try your phisicke, whiche I know of can do me no great harme, so it may doe me much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Phisicke, but also very carefull for his Patient.

It behoueth quoth Philautus, that he that ministreth to a Lady, be as desirous of hir health, as his owne credite, for that, ther redoundeth more prayse to the Phisitiō that hath a care to his charge, then to him that hath onlye a shew of his art. And I trust Camilla, wil better accept of the good will I haue to ridde hir of hir disease, then the gift, which must worcke the effect.

Other wise quoth Camilla, I were very much to blame, knowing that in many the behauiours of the men, hath wrought more, then ye force of the medicine. For I would alwayes haue my Phisition of a cheerefull countenaunce, pleasantly conceipted, well proportioned, that he might haue his sharpe Potions mired with sweete counsaile, & his lower paunes mittigated with merry discourses. And this is the cause, that in old time, they painted the God of Phisicke, not like Saturne, but Aesculapius, of a good complection, fine witte, and excellent constitution.

For this I knowe by experience, though I be but young to learne, and haue not often bene sick, that the sight of a pleasant and quicke witted Phisitian, hath removed that from my heart with teares, that he could not with all his Triacle.

That might well be, answered Philautus, for the man that wrought the cure, did perchaunce cause the disease, and so secreate might the griefe be, that none coulde heale you, but he that hurte you neither was your heart to be

ealed by any inwarde potion, but by some outward perſuation: and then it is no meruaile if the miniſtring of a leiue wozds, were moze auayleable then ſpeth vnto.

Well Gentleman ſaide Camilla, I will neither diſpute in Philoſophie, wherin I haue no ſkil, neither anſwere you, to your laſt ſurmiſe, which you ſeeme to leuel at, but thanking you once againe both for your gift & good will, wee will vſe other communication, not forgetting to aſke for your friend Euphues, who hath not long time bene, wher he might haue bene welcommen at al times, and that he came not with you at this time, we both meruayle and would faine know.

This queſtion ſo earneſtly aſked of Camilla, and to harolye to be anſwered of Philautus, nipped him in the head, notwithſtanding leaſt he ſhold ſeeme by long ſilence to incurre ſome ſuſpition, he thought a bad excuſe better then none at al, ſaying that Euphues now a dayes became ſo ſtudious (or as he termed it, ſuperſticious) that he could not vouchſafe ſo much, as haue his company.

Belike quoth Camilla, he hath either eſpied ſome neiue faultes in the women of England, whereby he ſeeketh to abſent himſelfe for ſome old haunt that will cauſe him to ſpoyle himſelfe.

Not ſo ſaid Philautus, and yet that it was ſaide ſo I will tell him.

Thus after much conference, many queſtions, & long time ſpent Philautus tooke his leaue, and being in his chamber, we will there leaue him with ſuch cogitations, as they commonly haue that either abhorre the ſentence of life or death at the bar, or the anſwere of pope or vicaire of their vowes, which none can let down but he that hath them, for that they are not to be vttered by the coniecture of one that would imagine what they ſhould be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, & ſaw the letter, which reading, pondering, & perufing, this

fell

fell into a thousand contrarieties, whether it wer best to answere it or not, at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a Louer, she requited his fraude and loue, with anger and hate, in these termes, or the lyke.

To Philautus.

I Did long time debate with my self Philautus, whether it might stand with mine honour to send thee an answere, for comparing my place with thy person, mee thought thy boldnes more, then either good manners in thee would permit, or I with modestie could suffer. Yet at the last, casting with my self, that ỳ heat of thy loue might cleane be razed with ỳ coldnes of my letter, I thought it good to commit an inconuenience, that I might preuent a mischiefe, chusing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene sores are to be dressed roughly least they fester, tettars to bee drawen in the beginning least they spread, ring wormes to be anoynted when they first appeare, least they cõpasse the whole body, and the assaults of loue to be beaten back at the first siege, least they undermine at the second. Fire is to be quenched in the spark, weedes are to be rooted in the bud, follies in the blossome. Thinking this morning to trye thy Philicke, I perceiued thy fraud, insomuch as the kernel that should haue cooled my stomack with moistnes hath kindeled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like ỳ spider a sweet floure, into a bitter poyson. I am Philautus no Italian lady, who commonly are wooed with leasings, & won with lust, entangled with deceipt, and enioyed with delight, caught with sinne, and cast off with shame.

For mine owne parte, I am too young to know the passions of a louer, and too wise to beleeue them, and so far from trusting any, that I suspect all: not that ther is in

euery one a practise to deceiue, but that there wanteth in me a capacitie to conceiue.

Seeke not then Philautus to make the tender twig crooked by Arte, which might haue growen streight by Nature. Corne is not to be gathered in the bvde, but in the eare, nor fruit to be pulled from the tree whē it is greene, but when it is mellow, nor Grapes to be cut for ẏ presse, when they first rise, but whē they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rod then a husband, and meeter to beare blowes than children.

You must not thinke of vs, as of those in your owne country, that no sooner are out of the cradell, but they are sent to the court, and woed some-times before they are weaned, which bringeth both the Nation e their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat answere, that I neither meane to loue thee, nor hereafter if thou follow thy suite to heare thee. Thy first practise in ẏ Maske I did not allow, the second by thy writing I mislike, if thou attempt the third means, thou wilt enforce me to vtter that which modestie now maketh me to conceale.

If thy god wil be so great as thou tellest, seeke to mitigate it by reason or time, I thank thee for it, but I can not requite it, vnlesse either thou wert not Philautus, or I not Camilla. Thus pardoning thy boldnes vpon condition, and resting thy friend if thou rest thy suite, I ende.

Neither thine, nor hir owne,
Camilla.

THis letter Camilla stitched into an Italian Petracke which she had, determining at the nexte comming of Philautus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some worde. Philautus attending hourely ẏ successe of his loue, made his repaire according to his accustomable vse, and finding the Gentlewomen

tlewomen sitting in an herbor, saluted them curteouslye, not forgetting to be inquisitiue how Camilla was eased by his Pomegranat, which oftentimes asking of hir, she aunswered him thus.

In faith Philautus, it had a faire coat, but a rotten kernell, which so much offended my weake stomack, that the very sight caused me to loath it, and the sent to throw it into the fire.

I am sory quoth Philautus (who spake no lesse then truth) that the medicine could not worke that, which my minde wished, and with that stode as one in a traunce, which Camilla perceiuing, thought best to rub no more on that gall, least the standers by should espy wher Philautus thew wrong him.

Well sayd Camilla, let it goe, I must impute it to my ill fortune, that where I loked for a restoritie, I found a consumption: and with that she drew out hir petracke, requesting him to röster hir a lesson, hoping his learning would be better for a scholemaster, then his lucke was for a Philition. Thus walking in the ally she listned to his construction, who tourning the booke, found wher the letter was enclosed, and dissembling that he suspected, he sayd he would keepe hir petracke vntill the morning, doe you quoth Camilla.

With that the Gentlewomen clustered about them both, either to heare how cunningly Philautus could ronster, or how readily Camilla could conceiue. It fell out that they turned to suche a place, as turned them all to a blanke, where it was reasoned, whether loue came of the sodeine view of beautie, or by long experience of vertue, a long disputation was lyke to ensue, had not Camilla cut it off before they could woyne issue, as one not willing in the company of Philautus either to talke of loue, or think of loue, least either he should suspect she had bene woed, or might be woone, which was not done so closely, but it was perceiued of Philautus, though dissembled.

Thus

Thus after many woꝛds, they went to their dinner, whet I omit their table talke, leaſt I loſe mine.

After their repaſt, Surius came in with a great traine, which lightened Camillas hart, and was a dagger to Philautus bꝛeaſt, who taried no longer then he had leaſure to take his leaue, either deſirous to read his Ladies anſwer, oꝛ not willing to enioy Surius his company, whom alſo I will now foꝛſake, and followe Philautus, to heare howe his minde is quieted with Camillas courteſie.

Philautus no ſoner entred his chamber, but he read hir letter, which wꝛought ſuch ſkirmiſhes in his minde, that he had almoſt foꝛgot reaſon, falling into the olde vaine of his rage in this manner.

Ah cruell Camilla and accurſed Philautus, I ſee nowe that it fareth with thee, as it doth wᵗ the Hare See, which hauing made one aſtonied with hir faire ſight, turneth him into a ſtone with hir venemous ſauoꝛ, and with me as it doeth with thoſe that view the Baſilike, whoſe eyes pꝛocure delight to the looker at the firſt glymſe, and death at the ſecond glaunce.

Is this the curteſie of England towards ſtrangers, to entreat them ſo deſpightfully? Is my good will not oneli reiected without cauſe, but alſo diſdained with out couloure? I but Philautus pꝛaiſe at thy parting, if ſhe had not liked thee, ſhe would neuer haue anſwered thee. Knoweſt thou not, that where they loue much, they diſſemble moſt, that as fayꝛe weather commeth after a foule ſtoꝛme, ſo ſweete termes ſucceede ſoꝛe taunteſ?

Aſſaye once againe Philautus by letters to winne hir loue, and follow not the vnkinde hound, who leaueth the ſent becauſe he is rated, oꝛ the baſtarde Spaniell, which being once rebuked, neuer retrieueth his game. Let Atlanta runne neuer ſo ſwiftlye, ſhe will loke backe vpon Hyppomanes, let Medea bee as cruell as a ſerpent to all Gentlemen, ſhee will at the laſt reſpecte Iaſon. A denial at the firſt is accompted a graunt, a gentle anſweare a

mockerie.

mockerie. Ladyes vse their Louers as the Storke doth hir young ones, who pecketh them till they bleede with hir bill, and then healeth them with hir tongue. Cupid himselfe must spende one arrowe, and thinkest thou to speede with one Letter? No no Philautus, he that loketh to haue cleere water must digge deepe, he that longeth for sweete Muscke, must set his stringes at the highest, hee that seeketh to win his loue must stretch his labour, and hasard his life, Venus bleseth Lions in the folde, and Lambes in the chamber, Eagles at the assault, & Fores in counsaile, so that thou must be hardie in the pursuit, & meeke in victory, benterous in obtaining, & wise in concealing, so that thou win that with praise, whiche otherwise thou wilt lose with peuishnesse. Faint heart Philautus neither winneth Castell nor Lady: therefore endure all things that shal sharpen with patience, & pursue with diligence, thy fortune is to be tryed, not by the accedents but by the end.

Thus Gentlewomen, Philautus, resembleth the Viper, who being stricken with a reede lyeth as he were deade, but stricken the seconde time, recouereth his strength: hauing his aunswere at the first in the Masque he was almost amazed, and nowe againe denyed, hee is animated presuming thus much vpon the good disposition and kindnesse of women, that the higher they sit, the lower they looke, and the more they seeme at the first to loth, the more they loue at the last. Whose iudgement as I am not altogether to allowe, so canne I not in some respect mislyke. For in this, they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp himselfe into the roundnesse of a ball, but running from him, stretcheth himselfe into the length of a tree. The willing resistance of womē was the cause that made Arelius (whose art was only to draw women) to paint Venus, Cnydia, catching at the ball with hir hand, which she seemed to spurne at with hir foote. And

in this point they are not vnlike vnto the Myrre Tree, which being hewed, gathereth in his sappe, but not moued, powreth it out like syrrope. Women are neuer more coye then when they are beloued, yet in their mindes neuer lesse constant, seeming to tye themselues to the mast of the shippe with Vlysses, when they are wooed, with a strong Cable: which being well discerned is a twine threede: throwing a stone at the heade of him, vnto whom they immediately cast out an aple, of which their gentle nature Philautus being perswaded, followed his suit againe in this manner.

Philautus to the faire Camilla.

I Cannot tell (Camilla) whether thy ingratitude be greater, or my misfortune, for perusing the fewe lynes thou gauest me, I founde as small hope of my loue as of thy curtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdaine, the greater flame thou encreasest by desire. Not vnlike vnto Iuppiters Well, whiche extingisheth a firie brande, and kindleth a wet sticke. And no lesse force hath thy beautie ouer me, then the fire hath ouer Naplytia, which leapeth into it, wheresoeuer it seeth it.

I am not he Camilla that will leaue the Rose, because I pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burne my hande, or refuse the sweet Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neyther to be daunted with despite, nor affrighted with daūger. For as the Load-stone, what winde soeuer blowe, tourneth alwayes to the North, or as Aristotles Quadratus, which way soeuer you tourne it is alwayes constant: so the faith of Philautus, is euer more applyed to the loue of Camilla, neither to be remoued with any winde, or rol-

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led with any heate. But to thy letter.

Thou saiest greene woundes are to be dressed roughly least they festar: certainely thou speakest lyke a good Chyrurgian, but dealest lyke one unskilfull, for making a great wounde, thou puttest in a small tent, cutting the flesh that is sound before thou cure the place that is sore: striking the veyne with a knife, which thou shouldest stop with lyst. And so hast thou drawne my letter, (I ble thine owne terme) that in seeking to spoyle it in my chimne, thou hast spread it ouer my body.

Thou addest thou art no Italyan Lady, I answere, would thou wert, not that I would haue thee wyued, as thou sayst they are, but that I might winne thee as thou nowe art: and yet this I dare say, though not to excuse all, or to disgrace thee, that some there are in Italy too wise to be caught with leasings, and too honest to be entangled with lust, and as wary to eschew sinne, as they are willing to seeke fame: so that whatsoeuer the world doe, I woulde not haue thee thinke ill of the best.

Thou alleadgest thy youth, and allowest thy wife vonne, the one not apt to knowe the impressions of loue, the other suspitious not to beleeue them. Cruelye Camilla I haue heard, that young is the Rose that will eate no Oates, and a very ill Cocke that will not crowe before hee be olde: and no right Lyon, that will not feede on hard meate, before he taste sweete milke, and a tender Virgin God knowes it must be, that measureth hir affections by hir age, when as naturally they are enclyned (whiche thou particularly puttest to our countrey) to play the bryers before they be able to dresse their heads.

Many similitudes thou bringest in to excuse youth, thy twig, thy tree, thy fruite, thy grape, and I know not what, which are as easily to be refelled, as they are to be repeated.

But my good Camilla, I am as vnwilling to confute any thing thou speakest, as I am thou shouldest vtter it: insomuch as I would sweare the Crow were whits, if thou shouldest but say it.

My good will is greater then I can expresse, and thy courtesie lesse then I deserue: thy counsayle to expell it with time and reason, of so little force, that I haue neither the will to vse the meane, nor the witte to conceiue it. But this I say, that nothing can breake off my loue but death, nor any thing hasten my death, but thy discourtesie. And so I attende thy finall sentence, and my fatall destinie.

Thine euer, though he be neuer thine.

Philautus.

THis letter he thought by no meanes better to be conueyed, then in the same booke he receiued hirs, so omitting no time, least the yron shoulde cole before he coulde strike, he presently went to Camilla, whome hee founde in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate them-selues for pleasure, as to visite Camilla, whom they all loued, Philautus somewhat holdened by acquaintaunce, curteous by nature, and courtlye by countenaunce, saluted them all with such termes, as he thought meete for such personages, not forgetting to call Camilla his scholler, when she had scholed him being hir maister.

One of the Ladies who delighted much in mirth, seing Philautus behold Camilla so stedfastly, said vnto him.

GEntleman what floure like you best in all this border, heare be fayre Roses, sweete Violets, fragrant primroses, heere wil be Lillyflowres, Carnations, sops in wine, sweete Johns, and what may either please you for sight

[illegible] delyght you with fauour: sory we are you shoulde haue a posie or [illegible] willing to giue you one, not that which shall looke best, but such a one as you shal like best. Philautus omitting no opportunitie, that might either manifest his affection, or commend his wit, aunswered hir thus.

LAdy of so many sweete flowres to chuse the best, it is harde, seeing they be all so good: if I shoulde preferre the fayrest before the sweetest, you woulde happelye imagine, that either I were stopped in the nose, or wanton in the eyes: if the sweetenesse before the beautie, then would you gesse me either to haue wit with sauours, or to haue no iudgement in colours, but to tell my minde (vpon correction be it spoken) of all flowers, I loue a fayre woman.

In deede quoth Flauia, (for so was she named) fayre women are lette thicke but they come vppe thinne, and when they begin to budde, they are gathered as though they were blowen, of such men as you are Gentleman, who thinke greene Grasse, will neuer be drye Haye, but when the flower of their youth (being slipped too young) shall fade before they be olde, then I dare say, you woulde chaunge your faire flower for a weede, and the woman you loued then, for the worst wisher you refuse now.

Lady aunswered Philautus, it is a signe that beautie was no niggard of hir slippes in this gardeine, and very enuious to other grounds, seeing heere are so manye in one plot, as I shall neuer finde more in all Italy, whether the reason be, the yeate which letteth them, or the countrey that cannot beare them. As for plucking them vp sone, in that we shew the desire we haue to them, not the mallyce. Where you coniecture, that men haue no respect to things when they be olde, I can not consent to your saying, for well doe they know, that it fareth with women as it doth with the Mulberye tree, which the el-

ner this, the younger it seemeth, and therefore I thought
growen to a Proverbe in Italy, when one seeth a woman
stricken in age to loke amiable, he sayth the hath eaten a
Snake: so that I must of force follow mine olde opinion, that I love fresh flowers well, but faire women better. Flauia would not so leaue him, but thus replyed to him.

You are very amorous Gentleman, otherwise you
would not take the defence of that thing which most men
contemne, & women will not confesse. For wher as you
goe about to currey favour, you make a fault, either in
praysing us so much, which we accompt in Englishe flatterie, or pleasing your selfe in your owne minde, which
wise men esteeme as follye. For when you endeavour to
proue ỳ women ỳ older they are, ỳ fairer they loke, you
think the either very credulous to beleeue, or your talke
very effectuall to perswade. But as cunning as you are
in your Pater noster, I will adde one Article more to
your Creede, that is, you may speake in matters of loue,
what you will, but women will beleeue but what they list,
& in extolling their beauties, they give more credite to
their owne glasses, than mens gloses, but you haue not
yet aunswered my request, touching what flower you
most desire: for women doe not resemble flowers, neither in shew nor savour.

Philautus not shrinking for an hyrsill flower, followed the chase in this maner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I haue alwayes observed this, that to praise too much in mans owne conceipt, would gaine me but lyttle, and to clawe those, of whom I sought for no benefit, would profit me lesse: yet was I never so ill brought vp, but ỳ I could when time & place should serue, giue every one their iust cõmendation, vnlesse it wer among those ỳ wer wont cõparison: offending in nothing but in this, that being too curious in prai-

sing

sing thy Lady, I was lyke to the Painter Protogenes: who could neuer leaue when his worke was wel, which faulte is to be excused in him, because he would make it better, and may be borne within me, for that I wish it excellent.

Touching your first demaund, which you seeme agayne to vrge in your last discourse, I say of all flowers I loue ỳ Rose best, yet vpon this condition, because I wil not eat my word, I like a faire Lady wel. Then quoth Flauia, since you wil nedes ioyne ỳ flower with ỳ woman, among all vs (and speake not partially) call hir your Rose, that you most regard, and if she deny that name, we will enioyne hir a penaunce for hir pride, and reward you with a Violet for your paynes.

Philautus being driuen to this shift, wished himselfe in his chamber, for this he thought, ỳ if he should chuse Camilla, she would not accept it, if an other, she might iustly reiect him. If he should discouer his loue, then would Camilla thinke him not to be secret, if conceale it, not to be feruent: besides, all the Ladyes would espye his loue, and preuent it, or Camilla dispise his offer, & not regarde it. While he was thus in a deepe meditation, Flauia wakened him saying, why Gentleman are you in a dreame or is there none heere worthy to make choyce off, or are we all so indifferent, that there is neuer a good.

Philautus seeing this Lady so courteous, and louing Camilla so earnestly, could not yet resolue with himselfe what to doe, but at the last, loue, which neither regardeth what it speaketh, nor where, he replyed thus at all aduentures.

Ladyes and Gentlewomen, I would I were so fortunate that I might chuse euery one of you for a flower, and then would I boldly affirme, that I could shewe the fayrest posie in the world, but sollye it is for me to wyshe that being a slaue, which none can hope for,

that

that is an Emperour. If I make my choice I shall speede so well, as he that chooseth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so encreased, as one would haue iudged all hir face to haue bene a Rose, had it not bene stayned with a naturall whitenesse, which made hir to excell the Rose.

Camilla with a smiling countenaunce, as though nothing grieued, yet vexed inwardly to the heart, refused the gifte flatly, pretending a ready excuse, which was, that Philautus was either verye much ouer-seene, to take hir before the Lady Flauia, or els disposed to giue hir a mocke aboue the rest in the company.

Well quoth Flauia to Philautus, (who now stode like one that had bene besmered) there is no harme done, for I perceiue Camilla is otherwise sped, & if I be not much deceiued, she is a flower for Surius wearing, the penaunce she shall haue, is to make you a Nosegay, which she shall not denye hir, vnlesse she desire vs, and the reward thou shalt haue, is this, while you tary in England my Grace shall be your Violet.

This Ladyes Cousin was named Frauncis, a fayre Gentlewoman, and a wise, young and of very good conditions, not much inferiour to Camilla, equal she could not be.

Camilla who was loath to be accompted in any company coye, endeauoured in the presence of the Lady Flauia to be very courteous, and gathered for Philautus a posie of all the finest flowers in the garden, saying thus vnto him, I hope you will not be offended Philautus, in that I could not be your Rose, but imputing the fault rather to destenye than discourtesie.

Philautus plucking vp his spirites, gaue hir thankes for hir paynes, and immediatelye gathered a Violette, which he gaue Mistresse Frauncis, which she courteously receiued, thus all partes were pleased for that time.

Philautus

Philautus was inuited to dinner, so that he could no longer staye, but pulling out the booke where-in his letter was enclosed, he deliuered it to Camilla, taking his humble leaue of the Lady Flauia and the rest of the Gentlewomen.

When he was gone there fell much talke of him betweene the Gentlewomen, one commending his wit, an other his personage, some his fauour, all his good conditions, insomuch that the Lady Flauia bounde it with an othe, that she thought him both wise and honest.

When the company was dissolued, Camilla not thinking to receiue an answere but a lecture, went to hir Italian booke where she founde the letter of Philautus, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnaw vppon.

To Philautus.

SUffred it not thée Philautus to bewray thy follyes, & moue my patience, but thou must also procure in me a minde to reuenge, and to thy selfe the meanes of a farther perill: Where vnderst thou learne that being forbidden to be bolde, thou shouldest growe impudent? or being suffered to be familiar thou shouldest waxe bolde fellowe: But to so malepert boldnesse is the demeanour of young Gentlemen come, that where they haue béene once welcome for curtesie, they thinke themselues worthie to court any Lady by cunckomeo: wherin they imagine they vse singuler audacitie, which we can no otherwise terme then fancinesse, thinking women are to be drawen by their coyned & counterfait conceipts, as the strawe is by the Aumber, or the yron by the Loadstone, or the gold by the mineral Chrysocholla.

But as there is no serpent that can bréede in the Box tre nor the Patonesse, nor will builde in the Cypres

trée for thy bitternesse, so is there no fonde or poysoned louer that shall enter into my heart whiche is harded like the Adamant, nor take delight in my wordes, whych shalde more bitter then Gall.

It fareth with thée Philautus, as with the drone, who hauing lost his olde wings, sékes to spoyle the Bées of theirs, and thou being clipped of thy libertie, goest about to bereaue me of mine, not farre differing from the natures of Dragons, who sucking blonde out of the Elephant, kill him, with the same, poyson themselues: and it may be that by the same meanes that thou takest in hand to inueigle my minde, thou entrappe thine owne: a iust reward, for so vniust dealing; and a fit reuenge for so vnkinde a regard.

But I truste thy purpose shall take no place, and that thy millice shall want might, wherein thou shalt resemble the serpent Porphirius, who is full of poyson but being toothlesse he hurteth none but him-selfe, and I doubt not but thy mind is as ful of deceipt, as thy wordes are of flatterie, but hauing no teeth to bite, I hade no cause to feare.

I had not thought to haue vsed so sower wordes, but where a launde cannot rule the horse, a spurre maske. Where gentle medicines haue no force to purge, we must vse bitter potions: and where the lore is neither to be dissolued by plaister, nor to be broken, it is requisite it should be launced.

Yearbes that are the worse for watering, are to be rooted out, trées that are lesse fertile for the lopping, are to be hewen downe, Hawkes that ware haggard by clamming, are to be cast off, & fonde louers that are dull in their follies when they be reiected, are to be dispised.

But as to be without haite amongst the Mycenions, is accounted no shame: because they be all borne balde, so in Italy to haue an yll wife, is thought no fault, for that

there thou wouldest giuen to talke, which maketh thee to coniecture, that the time in England reckon loue as the chiefest vertue, which we abhorre as the greatest vice, which groweth like the Iuie about the trées, and killeth them by culling them. Thou art alwayes talking of loue, and applying both thy wittes and thy wealth in that inlest trade, euen so that thou thinkest thy selfe amiable, not vnlike vnto the Hedgehogge, who euermore lodgeth in the thornes, because hée himselfe is full of prickles.

But take this both for a learning and an answere, that if thou prosecute thy loue, thou shalt but vndoe thy selfe, for I am neither to be wonne with thy passions, whilest thou liuest, nor to repent me of my rigor when thou art deade, which I woulde not haue thée thinke to proceede of any hate I beare thée, for I maligne none, but for loue to mine honour, which neither I nor shall violate, nor English man dimiuish. For as the precious Lone Chalazy, being throwen into the fire keepeth still his coldnesse, not to be warmed with any heate, so my heart although dented at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, and be so farre from being molyfied, that thou shalt not perceiue it moued.

The Violet Ladie Fluia bestowed on thée, I wishe thée, and if thou like it I will further thée, otherwise if thou perfist in thine olde follyes, whereby to encrease my newe griefes, I will neuer come where thou art, nor shalt thou haue accesse to the place where I am. For as little agreement shall there bée betweene vs, as is betwixt the Vine and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the Lyon and Theamides.

And if euer thou diddest loue mée manifest it in this, that hereafter thou neuer write to me, so that I

both be perſwaded of thy faith, and eaſed of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou ſhalt but betray thy falſhood, and augment thy ſhame, and my ſeuerttie.

For this I ſweare, by hir whole lightes can neuer die, Veſta, and by hir whole beames are not to be broken, Diana, that I will neuer conſent to loue him, whoſe ſight (if I may ſo ſay with modeſtie) is more bitter vnto me then death.

If this aunſwere will not content thee, I will ſhewe thy letters, diſcloſe thy loue, and make thee aſhamed to vndertake that, which thou canneſt neuer bring to paſſe. And ſo I end, thine, if thou leane to be mine.

Camilla.

CAmilla diſpatched this letter with ſpeede, and ſent it to Philautus by hir man, whiche Philautus hauing read, I commit the plight he was in, to the conſideration of you Gentlemen that haue bene in the like: he tare his haire, rent his clothes, and fell from the paſſions of a Louer to the pangs of phrenſie, but at the laſt calling his wittes to him, forgetting both the charge Camilla gaue him, and the contents of hir letter, he greeted hir immediately againe, with an aunſwere by hir owne Meſſenger in this manner.

To the cruell Camilla,

greeting.

IF I were as farre in thy bookes, to be beleeued, as thou art in mine to be beloued, thou ſhouldeſt either ſone be made a wife, or euer remaine a Virgin, the one would driue me of hope, the other acquit me of feare.

But ſeeing there wanteth witte in me to perſwade, and will in thee to conſent, I meane to manifeſt the

the beginning of my loue, by the ende of my lyfe, the affectes of the one, shall appeare by the effects of the other.

When as neither solempne oath, nor sound perswasion, nor any reason can worke in thee a remorce, I meane by death to shewe my desire, the which the sooner it commeth, the swéeter it shalbe, and the shortnesse of the sorce, shall abate the sharpenesse of the sorrow. I can-not tell, whether thou laugh at my folly, or lament my phrensie, but this I say, and with salt teares trickling downe my cheekes, I sweare, that thou neuer foundest more pleasure in reiecting my loue, than thou shalt fele payne in remembring my dolle, and as bitter shall lyfe be to thee, as death to me, and as sorrowfull shall my friendes be to see thee prosper, as thine glad to se me perish.

Thou thinkest all I write, of coorse, and makest all I speake, of small accompt: but God who reuengeth the periuries of the disloyall, is witnesse of my trueth, of whome I desire no longer to lyue, than I meane simply to loue.

I will not vse many words, for if thou be wise, fewe are sufficient, if froward, superfluous: one lyne is inough if thou be courteous, one word to much, if thou be cruel. Yet this I adde, that in bitternes of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vtter that which my hande shall execute. And so fare-well, vnto whom onely I wish well.

Thine euer, though shortly neuer.
Philautus.

This letter being written in the extremitie of his rage, he sent by him that brought hirs. Camilla perceiuing a fresh reply, was not a lyttle melancholy, but digesting it with company, and burning the Letter, she determined neuer to write to him, nor after that to see him, so resolute was she in hir opinion, I dare not saye obstinate,

least you Gentlewomen should take Pepper in the nose, when I put but salte in your mouthes. But this I dare boldly affirme, that ladies are to be woed with Appelles pencill, Orpheus harpe, Mercuries tongue, Adonis beautie, Croesus wealth, or else neuer looke women for their beauties being blazed, their eares tickeled, their mindes moued, their eyes pleased, their appetite satisfied, their Coffers filled, when they haue al things they should haue, and would haue, then men nede not to stande in doubt, of their comming but of their constancie.

But let me follow Philautus, who now both loathing his lyfe, and cursing his luche, called to remembraunce his olde friend Euphues, whom he was wont to haue alwayes in mirth a pleasaunt companion, in griefe a comforter, in all his lyfe, the only stay of his lybertie, the discurtesie which he offered him, so increased his griefe, that he fell into these termes of rage, as one either in an Extacie, or in a Lunacie.

NOw Philautus dispute no more with thy selfe of thy loue, but be desperate to ende thy lyfe, thou hast cast off thy friend, and thy Lady hath forsaken thee, thou destitute of both, canst neither haue comfort of Camilla, whō thou seest obstinate, nor counsaile of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length though too late, that a true friend is of more price then a kingdome, and that the faith of thee, is to be preferred before the beautie of Camilla. For as safe being is it in the companie of a trustie mate, as sleeping in the grasse Trifolo, where there is no Serpent so venemous, that dare byte.

Thou wast euer carefull for my estate, and I careles for thine, thou didst alwayes feare in me the fire of loue, I euer flattered my selfe with ỹ bridle of wisdome, when thou wast earnest to giue me counsaile, I was a angry

angry to heare it, if thou diddeſt ſuſpect me vppon ſuche cauſe, I fell out with thee for euery lyght occaſion: now, now, Euphues, I ſée what it is to want a friend, and what it is to loſe one, thy wordes are come to paſſe, which once I thought thou ſpakeſt in ſporte, but now I finde them as a Prophecie, that I ſhoulde be conſtrayned to ſtand at Euphues dore as the true owner.

What ſhal I do in this extremitie? which way ſhal I turne me? of whom ſhal I ſéeke remedy? Euphues will reiect thée, and why ſhould he not? Camilla hath reiected me, & why ſhould ſhe? the one I haue offended with to much griefe, the other I haue ſerued with to great good will, the one is loſt with loue, the other with hate, he for that I cared not for him, ſhe, becauſe I cared for hir. I but though Camilla be not to be moued, Euphues may be mollified. Trye him Philautus, ſue to him, make friends, write to him, leaue nothing vndone, that may either ſhewe in thée a ſorrowfull heart, or make in him a minde that is pitifull. Thou knoweſt he is of nature courteous, one that hateth none, that loueth thée, that is tractable in al things, a lyons ſpare thoſe that couch to them, the Tygreſſe byteth not when ſhe is ſlawed, Cerberus barketh not if Orpheus pipe ſweetely, aſſure thy ſelfe that if thou be penitent he will be pleaſed, and the olde friendſhip wil be better, than the new.

Thus Philautus ioying now in nothing, but onely in the hope, he had to recouer his friendſhip with repentance, which he had broken off by raſhneſſe, determined to greet his friend Euphues, who all this while loſt no time at his booke in London, but how he employed it, he ſhal him ſelf vtter, for that I am neither of his counſaile nor court, but what he hath done he will not conceale, for rather he wilbeth to bewray his ignorance, than his vilenes, and willinger you ſhall finde him to make vſe of rudeneſſe, than laſciuiſneſſe. But thus Philautus ſaluted him.

Philautus

Philautus to Euphues.

The sharpe Northeast winde (my good Euphues) doth neuer last three dayes, tempestes haue but a short time, and the more violent the thunder is, the lesse permanent it is. In the like manner, it falleth out with the iarres & crossings of friendes, which begun in a minute, are ended in a moment.

Necessary it is that among friendes there shoulde bee some ouerthwarting, but to continue in anger not conuenient, the Camill first troubleth the water before he drinke, & Frankencense is burned before it smel, friends are tryed before they be trusted, least shining like ỳ Carbuncle as though they had fire, they be found being touched to be without fire.

Friendshippe should be lyke the Wine which Homer much commending, calleth Maronem, where-of one pinte being mingled with fiue quartes of water, yet it keepeth his olde strength and vertue, not to be qualified by any discourtesie. Where salt doth growe nothing els can braue, where friendship is bayte no offence can harbour.

Then good Euphues, let the falling out of friendes be the renuing of affection, that in this we maye resemble the bones of the Lyon, which lying still and not moued begin to rot, but being striken one against another breake out lyke fire, and waxe greene.

The anger of friendes is not vnlike vnto the Philitions Cucurbitæ which drawing al the infection in ỳ body into one place, doth purge all diseases, and the iarres of friends, reaping vp all the hidden malices, or suspitions or follyes that lay lurking in the minde, maketh the knot more durable: For as the body being purged of melancholy waxeth light and apt to al labour, so the minde as it were scoured of mistrust, becommeth fit euer after for

beliefe,

beliefe. But why doe I not confeſſe that which I haue cõmitted, or knowing my ſelf guilty, why ſtie I to gloſe I haue vnkindly my good Euphues, picked a quarrell againſt thee, forgetting the counſell thou gaueſt me, and diſpiſing that which I nowe deſire. Which as often as I call to my minde, I cannot but bluſhe to my ſelfe for ſhame, and fall out with my ſelfe for anger.

For in falling out with thee I haue done no otherwiſe then he that deſiring to ſaile ſafely killeth him at the helme, reſembling him that hauing néede to alight, ſpurreth his horſe to make him ſtande ſtill, or him that ſwimming vppon anothers backe, ſeeketh to ſtoppe his breath.

It was in thée Euphues that I put all my truſt, and yet vppon thée that I poured out all my malice, more cruell then the Crocadile, who ſuffereth the birde to bréed in his mouth, that ſcoureth his teeth, & nothing ſo gentle as the princely Lyon, who ſaued his life, that helped his foote. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accuſtomable kindnes forgiue, that my vnbridled furie did commit, I will hereafter be as willing to be thy ſeruant, as I am now deſirous to be thy friende, and as readie to take an iniurie, as I was to giue an offence.

What I haue done in thine abſence I wil certifie at thy comming, & yet I doubt not but thou cannſt geſſe by my condition, yet this I add, that I am as readie to die as to liue, & were I not animated with ỹ hope of thy good counſell, I would rather haue ſuffered the death I wiſh for, then ſuſtained the ſhame I ſought for.

But nowe in theſe extremities repoſing both my life in thy hands, and my ſeruice at thy commaundement, I attend thine anſwere, and reſt thine to die more then his owne.

Philautus

This letter he dispatched by his boye, whiche Euphues reading, coulde not tell whether he shoulde more reioyce at his friends submission, or mistrust his subtiltie, therefore as one not resolning himselfe to determine any thing, as yet aunswered him, thus immediatelye by his owne messenger.

Euphues to him, that was his Philautus.

I Haue receiued thy letter, and knowe the man: I read it and perceiued the matter, which I am as farre from knowing howe to aunswere, as I was from loking for such an errand.

Thou beginnest to inferre a necessitie that friendes shoulde fall out when as I cannot allow a conuenience. For if it be among such as are faithfull, there should be no cause of breach: if betweene dissemblers, no care of reconciliation.

The Camel saist thou, loueth water, when it is troubled, and I say, the Hart thirsteth for the cleare streame: and sitly diddest thou bring it in against thy self (though applyed it, I knowe not how aptly for thy selfe) for such friendship doest thou like where braules may be stirred, not quietnesse sought.

The wine Maroneum which thou commendest, and the salt ground which thou inferrest, the one is neither fit for thy drinking, nor the other for thy taste, for such strong wines will ouer-come such light wittes, and so good salt cannot reliyh in so vnsauory a mouth, neither as thou desirest, to applye them, can they stande thee in steede. For oftentimes haue I founde much water in thy pooles, but not one drop of such wine, and the ground where salt shoulde growe, but neuer one corns that had sauour.

After many reasons to conclude, that iarres were requisite,

quitte, thou fallest to a kinde of submission, which I mernayle at: For if I gaue no cause why diddest thou picke a quarrell? if anye, why shouldest thou craue a parson? If thou canst dese thy best friende, what wilt thou doe to thine enemie? Certeinely this must nedes ensue, that if thou canst not be constant to thy friende, when he doth thee good, thou wilt neuer beare with him, when he shall doe thee harme: thou that seekest to spill the bloude of the innocent, canst shewe small mercie to an offender: thou that breadest a Woorme on the tayle, wilt crush a Waspe on the heade: thou that art angrye for no cause, wilt I thinke runne madde for a light occasion.

Cruely Philautus, that once I loued thee I can not deny, that now I should againe do so, I refuse: For smal confidence shall I repose in thee, when I am guiltie, that can finde no refuge in innocencie.

The malyce of a friende is like the sting of an Aspe, which nothing can remedie, for being pearced in the hands it must be cut off, and a friend thrust to the heart it must be pulled out.

I had as liefe Philautus haue a wound that inwardly might lightly grieue me, then a scarre that outwardly should greatly shame me.

In that thou earnest so earnest to craue attonement thou causest me the more to suspect thy trueth: for either thou art compelled by necessitie, that not worth thankes, or els disposed againe to abuse me, and then it beseemeth reuenge. Eeles cannot be held in a wet hand yet are they slayed with a bitter frigge leafe, the Lamprey is not to be tilled with a rapell, yet is she spoyled with a cane, so friends that are so slipperye, & wauering in all their dealinge, are not be kept with faire and smoth talke, but with rough & sharpe taunts: & contrariwise, those which with blawes are not to be reformed, are sometimes wonne with light persuasions.

Which way I shoulde vse thée I know not, for nowe a sharpe woorde moued thée, when otherwhiles a swoorde will not, then a friendly checke killeth thée, when a razor cannot raze thée.

But to conclude Philautus, it fareth with mée nowe, as with those that haue ben once bitten with the Scorpion, who neuer after féele any sting, either of the Waspe, or the Hornet, or the Bée, for I hauing bene pricked with thy falsehode, shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

Touching thy life in my absence, I feare me it hath bene too lose, but séeing my counsell is no more welcome vnto thée then water into a shippe, I will not waste winde to instruct him, that walketh himselfe to destroye others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue mée of thy confession, I might happely doe that which now I will not.

And so farewell Philautus, and though thou lyttle estéeme my counsaile, yet haue respect to thine owne credite: So in working thine owne good, thou shalt kéepe me from harme.

Thine once
Euphues.

This letter pinched Philautus at the first, yet trusting much to the good disposition of Euphues, he determined to perséuer both in his suite & amendement, and therefore as one beating his yron that he might frame it while it were hoat, aunswered him in this manner.

To mine onely friend
Euphues.

THere is no bolte so hard but being laid in vineger, it may be wrought, nor Iuorye so tough but seasoned

with

with Zutho it may be engrauen, nor Box so knottie, that dipped in oyle can not be carued, & can ther be a hart in Euphues, which neither will yelde to softnesse with gentle perswasions, nor true perseueraunce? What canst thou require at my hande that I will denye thée? haue I broken the league of friendshippe? I confesse it, haue I misused thee in teares? I will not denye it. But béeing sorrowful for either, why shouldest not thou forgiue both.

Water is praysed, for that it sauoureth of nothing, Fire, for ỳ it yeldeth to nothing: & such should the nature of a true friend be, ỳ it should not sauour of any rigour, & such ỳ effect, ỳ it may not be conquered wᵭ anye offence: otherwise, faith put into the brest that beareth grudges, or contracted with him, that can remember grieues, is not vnlyke vnto Wine poured into Firre vessells, which is present death to the drinker.

Friendes must be vsed as the Musitians tune their strings, who finding them in a discord, doe not breake thẽ, but either by intention or remission, frame them to a pleasant consent: or as Riders handle their young colts, who finding them wilde and vntractable, bring them to a good pace, with a gentle rayne, not with a sharpe spurre, or as the Scythians ruled their slaues, not with cruell weapons, but with the shewe of small whippes. Then Euphues consider with thy self what I may be, not what I haue bene, and forsake me not for that I deceiued thée, if thou doe, thy discourtesie will bréede my destruction. For as there is no beast that toucheth the hearbe whereon the Beare hath breathed, so ther is no man that will come nére him, vpon whom the suspition of deceipt is fastened.

Concerning my lyfe passed I conceale it, though to thée I meane hereafter to confesse it: yet hath it not ben so wicked that thou shouldst be ashamed, though so infortunate, that I am grieued. Consider we are in Englande,

where our demeanour will be narrowly marked if we tread awrye, and our follyes mocked if we vse wrangling. I thinke thou art willyng that no such thing shold happen, and I know thou art wise to preuent it.

I was of late in the company of diuers gentlewomen, among whom Camilla was present, who mernayled not a lyttle, that thou soughtest either to absent thy selfe, of some conceiued iniury, where there was none giuen, or of set purpose, bicause thou wouldest giue one.

I thinke it requisite, as well to auoyde the suspition of mallice, as to shunne the note of ingratitude, that thou repaire thether, both to purge thy self of the opinion, may be conceiued, and to giue thankes for the benefittes receiued.

Thus assuring my selfe, thou wilt answere my expectation, and renue our olde amitie, I ende, thine assured to commaund.

Philautus.

PHilautus did not slepe about his business, but presently sent his letter, thinking that if once he could fasten friendship againe vppon Euphues, that by his meanes, he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willyng to haue Euphues, and sorrowfull that he lost him by his owne lauishnesse.

Euphues perused this letter oftentimes, being in a mammering what to answere, at the last he determined once againe to lye a lose, thinking that if Philautus ment faithfully, he would not desist from his sute, and therfore he returned salutations in this manner.

Euphues to Philautus.

THere is an Yearbe in India, Philautus, of pleasaunt smell, but who so commeth to it, feeleth present smart;

for

for that there brēde in it, a number of ſmall Serpents. And it may be, that though thy letter be full of ſwēte words, there brēde in thy heart many bitter thoughts, ſo that in giuing credite to thy letters, I may be deceiued with thy leaſings.

The Bore trē is alwaies grēne, but the fēde is poyſon: Tulia hath a ſwēte Rinde and a pleaſant leafe, but the fruite ſo bitter, that no beaſt will bite it, a diſſembler hath euermore Honny in his mouth, & Gall in his minde, which maketh me to ſuſpect their wyles, though I cannot euer preuent them.

Thou ſetteſt downe the office of a friend, which if thou couldeſt as well perfourme as thou canſt deſcribe, I would be as willyng to confirme our olde league, as I am to beléeue thy new lawes. Water that ſauoureth nothing (as thou ſayſt) may be heated and ſcalde thē, and fire which yéeldeth to nothing, may be quenched when thou wouldeſt warme thē. So the friend, in whom there was no intent to offend, may thorow ỹ ſiniſter dealings of his fellow be tourned to heate, being before colde, and the faith which wrought lyke a flame in him, be quenched and haue no ſparke.

The powring of Wine into Firre vellels, ſerueth thē to no purpoſe, for if it be good Wine there is no man ſo fooliſh to put it into Firre, if bad, who would powre it into better then Firre.

Muſtie Caſkes are fitte for rotten Grapes, a barrell of poyſoned Iuie, is good inough for a tunne of ſtinking Dyle, and crueltie, to milde a medicine for craft.

How Muſitions tune their inſtruments I know, but how a man ſhould temper his friend I cannot tell, yet oftentimes the ſtring breaketh that the Muſition ſéeketh to tune, and the friend cracketh which good counſel ſhold tame, ſuch Coltes are to be ridden with a ſharpe ſnaffle, not with a pleaſaunt bit, and lyttle will the Scithian

whippe

whippe be regarded, where the sharpnesse of the sword is derided.

If thy lucke haue bene infortunate, it is a signe thy lyuing hath not bene godly, for commonlye there commeth an ill ende, where there was a naughtye beginning.

But learne Philautus to lyue here-after, as though thou shouldest not lyue at all, be constant to them that trust thee, trust them that thou hast tryed, dissemble not with thy friend, either for feare to displease him, or for mallyce to deceiue him, know this, that the best simples are very simple if the Phisition coulde not applye them, that precious stones were no better than Pebbles, if Lapidaries did not know them, that the best friend is worse than a foe, if a man doe not vse him.

Methridate must be taken inwardlye, not spread on Playsters, Purgations must be vsed like drinke, not lyke Bathes, the counsayle of a friende must bee fastened to the minde not to the eare, followed, not prayed, employed in good lyuing, not talked off, in good meaning.

I know Philautus we are in Englande, but I would we were not, not that the place is to base, but that wee are to badde, and God graunt thou haue done nothing, which may tourne thee to discredite, or me to displeasure. Thou sayest thou wert of late with Camilla, I feare me to late, and yet perhappes to soone, I haue alwayes tolde thee, that she was to high for thee to clymbe, and to faire for others to catch, and to vertuous for any to inueigle.

But wilde Horses breake high Hedges, though they can-not leape ouer him, eager Wolues barke at the Moone, though they cannot reach it, and Mercurie whistleth for Vesta, though he can-not winne hir.

For absenting my selfe, I hope they can take no cause of offence, neither that I know, haue I giuen any. I loue

not

not to be bold, yet would I be welcome, but guestes and fish, say we in Athens, are euer stale within three dayes, shortly I will visite them, and excuse my selfe, in the meane season I thinke so well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to thee, who alwayes madest them no worse then saincts in heauen, and shrines in no worse place then thy heart.

For answering thy suite I am not yet so hastie, for accepting thy seruice, I am not imperious, for in friendshippe there must be an equalytie of estates, and that may be in vs, also a similitude of manners, and that cannot, vnlesse thou learne a new lesson, and leaue the old, vntill which time I leaue thee wishing thee well as to my selfe.

Euphues.

THis letter was written in hast, sent with speede, and answered againe in post. For Philautus seeing so good counsaile coulde not proceede of any ill conceipt, thought once againe to sollycite his friend, and that in such tearmes as he might be most agreeable to Euphues tune. In this manner.

To Euphues health in body and quietnesse in minde.

IN Musicke there are many discordes, before there can be framed a Diapason, and in contracting of good will, many iarres before there be established a frindshippe, but by these meanes, the Musicke is more sweete, and the amitie more sounde. I haue receiued thy letter, wherein there is as much good counsaile conteined, as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string, which long since was out of tune, but now is broken, my in-

constancie.

Certes my good Euphues, as I cannot but commende thy wisdome in making a stay of reconciliation (for that thou findest so little stay in me) so can I not but meruaile at thy incredulitie in not beléeuing me, since y thou seest a reformation in me.

But it may be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealing by the obseruation of the starres, caused it at the last to cut the harde whetstone, saying that it skilled not how long things were a doing, but how well they were done.

And thou holdest me off with many delayes, vsing I know not what obseruations, thinking thereby to make me a friend at last, that shall lasse: I praise thy good meaning, but I mislyke thy rigour.

Bée thou shalt vse in what thou wilt, and doe that with a lléder twill, that none can do with a tough wyth. As for my being with Camilla, good Euphues, rubbe there no more, least I winch, for deny I will not, that I am wrong on the withers.

This one thing touching my selfe I saye, and before him that seeth all thinges I sweare, that hereafter I will neither dissemble to delude thée, nor picke quarrells to fall out with thée, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in life chaft, in words modest: not framing my fancie to the humour of loue, but my déeds to the rule of zeale: And such a man as heretofore merrily thou saidst I was, but nowe truely thou shalt sée I am, and as I know thou art.

Then Euphues appoint the place where wée maye meete, and reconcile the minds, which I confesse by mine owne follyes were seuered. And if euer after this, I shal seeme iealous ouer thée, or blynded towards my selfe, dis me as I deserue, shamefully.

Thus

Thus attending thy ſpeedye aunſwere, for that delayes are perillous, eſpecially as my caſe now ſtandeth. I end thine euer to vſe as thine owne.

Philautus.

EVphues ſeing ſuch ſpeedye returne of an other aunſwere, thought Philautus to be very ſharpe ſet, for to recouer him, and weighing with him ſelfe, that often in marriages there haue fallen out braules, where the chiefeſt loue ſhoulde be, and yet againe reconciliations, that none ought at any time ſo to loue, that he ſhoulde finde in his heart, at any time to hate. Furthermore, calling in his minde the good he might do to Philautus by his friendſhip, and the miſchiefe that might enſue by his fellowes folly, aunſwered him thus againe ſpedely, as well to preuent the courſe he might otherwiſe take, as alſo to preſcribe what way he ſhoulde take.

Euphues to his friend Philautus.

NEttels Philautus haue no prickells, yet they ſting, and words haue no pointes, yet they pearce: though outwardly thou proteſt great amendement, yet oftentimes the ſoftneſſe of Wooll, whiche the Seres ſende, ſticketh ſo faſt to the ſkinne, that when one loſeth it ſhoulde keepe him warme, it fetcheth blonde, and thy ſmoth talke, thy ſweete promiſes may when I ſhall think to haue them performed to delight me, be a rayſoue to deſtroy me.

But I will not talk beyond the Moone, for that in all things I know there muſt be a meane.

Thou ſweareſt nowe that thy life ſhall be leade by my lyne, that thou wilt giue no cauſe of offence by thy diſorders, nor take anye by my good meaning,

whith if it be so, I am as willing to be thy friende, as I am to be mine owne.

But this take for a warning, if euer thou carie when thou shouldest iest, or followe thine owne will, when thou art to heare my counsaile, then will I departe from thee, and so displeasche, as none that is wise shall trust thee, nor any that is honest shall speake with thee.

And we are resolued by the letter, of that whiche I was almost perswaded off, by mine owne coniectures, touching Camilla.

Why Philautus, art thou so mad without acquaintaunce of thy part, or familiaritie of hirs, to attempt a thing which will not onely be a disgrace to thee, but also a discredite to hir? Thinkest thou thy selfe either worthy to wowe hir, or she willing to wedde thee? either thou able to frame thy tale to hir content, or she readie to giue eare to thy conclusions?

No, no Philautus, thou art to young to wowe in England, though old ynough to winne in Italy, for here they measure more the man by the qualities of his minde, then the proportion of his bodye. They are to expert in loue, hauing learned in this time of their long peace, euery inchinke that is to be learne or imagined.

It is neither amiable talke with vilde, nor a gaie gesture, or made better, neither inuention of new fables, nor the reciting of old, that can either allure in them an appetite to loue, or almost an attention to heare.

We fareth not with them as it doth with the Italy, who preferre a sharpe wit, before a comely countenance, or a proper man before a perfecte minde: they loue not by chaundnes, nor serue at the Meze, nor fall after winde. Their loue is not vpon Art, but reason, not to the precepts of Ouid, but to the persuasions of honestie.

But I cannot but meruaile at thy vnaduisednes, that thou

thou biddest one dare to meue hir to ill, thy hande I alwayes feared to collirite in queſtioning, aſwell doubting to be gauelled by hir quick anſwers, as to be confuted by hir graue and wiſe anſwered.

But thou wilt ſay ſhe was of no great birth, of meaner parentage, thy ſelfe. I but Philautus, they be moſt noble who are commended moſt for their perfection, than their pedegree, and let this ſuffice thee, that hir honour conſiſted in vertue, beautie, wit, not blood, auncetoure, antiquitie. But more of this, at our next meeting, whore I think I ſhall be merry to heare the diſcourſe of thy trauelle, for I imagine to my ſelfe, that ſhe handled thee very harſhly, conſidering both the place ſhe ſerued in, and the perſon that ſerued hir. And ſure I am ſhe did not hang for thy wowing.

A Phoenix is no foode for Philautus, that daintie tooth of thine, muſt be pulled out, elſe will thou ſurfette with deſire, and that Eagles eye pickes out, elſe will it be daſſeled with delyght. Spy counſayle muſt rule thy conceipt, leaſt thou confounde vs both.

I will this euening come to thy lodging wher we wil conferre, And till then, I commend me to thee.

Thine owne to vſe, if thou be thine owne.

Euphues.

This letter was ſo thankfully receiued of Philautus, that he almoſt ran beyonde himſelfe for ioye, preparing all things neceſſary, for the entertainment of his friend, who at the houre appointed failed not.

The company imbracings there were, much ſtraunge courteſie, many prettie glaunces, being almoſt for the time but ſtraungers, blanke of their long abſence.

But growing to queſtioning one with another, they fell to the whole diſcourſe of Philautus loue, who left out nothing that before I put in, which I muſt omit, leaſt I

set before you. Olde wordes twice sodden, which will both offend your eares which I seeke to delight, and trouble my hande which I count to ease.

But this I am sure, that Euphues conclusion was this, betweene waking & winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour wer more easie in Italy to wed one & bury hir, than here to woe one & marry hir. And thus they with long talking waxed wearie, wher I leaue them, not willyng to talke any longer, but to steepe their sills til morning.

Now Gentlewomen, I appeale in this controuersie to your consciences, whether there be in you an Arte to loue as Euphues thinketh, or whether it bred in you as it doth in mē by sight, if one be beautiful, by hearing, if one be wittie, by deserts, if one be courteous, by desire, if one be vertuous, which I would not know, to this intent ỳ I might be instructed how to win any of you, but to ỳ end I might wonder at you al: For if ther be in loue an Art, thē do I not meruel to see men ỳ euery way are to be beloued, so oftentimes to be reiected. But so secret is this matter perteining nothing to our sex, I wil not farther enquire of it, lest happely in getting what Art womē vse in loue, I shold minister an art they neuer before knew: And so in thinking to bewray the bayt that hath caught one, I giue them a net to draw many, putting a sworde into the hande, where ther is but a sheath, teaching them to strike, that put vs to our tryings by warding, which would double our perill, who without Art cannot allure them, and encrease their tyranny, who without they torment, will come to no parley.

But this I admonish you, that as your owne beauties make you not couetous of your almes towards true louers, so other mens flatterie make you not prodigall of your honors towards dissemblers. Let not them ỳ speak fairest be beleeued soonest, for true loue lacketh a tongue,

and

and is tryed by the eyes, which in a heart that meaneth well, are as farre from wanton glaunces, as the minde, is from idle thoughts.

And this Arte I will giue you, which we men doe commonly practise, if you beholde anye one that either your courtelie hath allured, or your beautie, or both, tryumph not ouer him, but the more earnest you see him, the more readye be to followe him, and when hée thinketh him-selfe nerest, let him be farthest off: Then if he take that with patience, assure your selfe he cannot be faithlesse.

He that Angleth, plucketh the bayte away when hé is nere a byte, to the ende the fish may be more eager to swallowe the hooke, Birdes are trayned with a sweete call, but caught with a broad nette: and louers come with faire lookes, but are entangled with disdainefull eyes.

The Spaniel that fawneth when he is beaten, will neuer forsake his master, the man that doateth when he is disdayned, will neuer forgoe his Mistres.

But to much of this String, which sounded to much out of square, and returne we to Euphues and Philautus.

The nexte morning when they were risen, they went into a gallerie, where Euphues, who perceiued Philautus grieuously perplexed for the loue of Camilla, began thus betweene iest and earnest to talke with him.

PHilautus, I haue well nigh all this night bene disputing with my selfe of thy disseases, yet cannot I resolue my selfe in nothing that either may content mée, or quiet thée.

What mettal art thou made off Philautus, that thinkest of nothing but Loue, and arte rewarded with nothing lesse than loue? Lucilla was to badde, yet diddest thou

thou court hir, thy swete heart vnlye in Naples is woe of the best, yet diddest thou follow hir: Camilla excelling all, wher thou wast to haue least hope, thou hast woed not without great hazard to thy person, and griefe to mine.

I haue perused hir letters which in my simple iudgement are so farre from allowing thy suit, that they seeme to loath thy seruice. I will not flatter thee in thy follies, she is no matche for thee, nor thou for hir, the one wanting lyuing to maintaine a wife, the other birthe to auaunce an husband. Surius whom I remember thou diddest name in thy discourse, I remember in the Court, a man of great birth and noble blood, singular wit & rare personage, if he goe about to get credite, I muse what hope thou couldest conceiue to haue a good countenance. Well Philautus to set downe precepts against thy Loue, will nothing preuayle, to perswade thee to goe forward, were very perillous, for I know in the one, loue will regard no lawes, & in the other perfuasions can purchase to liberty. Thou art to heady to enter in, where no hed can helpe one out.

Theseus would not goe into the Labirinth without a threade that might shew him the way out, neither any wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which shold cõtinue for euer, shold not be begon in one houre, but slowly be taken in hande, and by length of time finished: resembling Zeuxis that wise Painter, who in things, that he would haue last long, toke greatest leasure.

I know not to counter you Mistres Frances, which the Ladye Flauia gaue thee for a Violette, and by thy discription, though she be not equall with Camilla, yet is she fitter for Philautus. If thy humour be such, y nothing canne feede it but tone, cast thy mynde on hir, conferre the impossibilytie thou hast to winne Camilla, with the likelyhode thou mayst haue to enioy thy Violet: and in

this

this I will endeauour both my wyt and my good will, so that nothing shal want in me, that may worke ease in thée. Thy Violet if she be honest is worthy of thée, beautifull thou sayest she is, and therefore to worthy: Boat fire is not easily quenched by the clere fountaine, nor loue onely satisfied by the faire face. Therfore in this tell me thy mynde, y either we may proceede in that matter, or seeke a new medicine. Philautus thus replyed.

O My good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy counsaile, it is easie to fall into a nette, but hard to get out. Notwithstanding I will goe against the haire in all thinges, so I may please thée in any thing, O my Camilla. With that Euphues stayed him, saying.

He that hath sore eyes must not behold the candle, nor he that would leaue his loue, fall to the remembring of his Lady, the one causeth the eye to smart, y other the heart to bleede: Well quoth Philautus, I am content to haue the wound searched, yet unwilling to haue it cured, but sithens that sicke men are not to prescribe diets but to keepe them, I am ready to take potions, and if wealth serue, to pay thée for them, yet one thing maketh mée to feare that is running after two Hares, I catch neither. And certeinely quoth Euphues, I know many good hunters that take more delight to haue the Hare on foote, & neuer catch it, then to haue no cry & yet kil in the fourme: whereby I gesse, there commeth greater delight in the hunting, then in the eating. It may be saide Philautus, but I were they very unfit for such pastimes, for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truely answered Euphues, you are worse made for a hound then a hunter, for you marre your sent with carre before you start your game, which maketh you but

oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the hare you wonne, and caught the game you courted. Why then I perceiue quoth Philautus, that to talke with Gentlewomen, touching the discourses of loue, to eate with them, to conferre with them, to laugh with them, is as great pleasure as to enioy them, to the which thou maist by some fallacie driue me, but neuer perswade me: For then were it as pleasant to behold fruit, as to eate them, or to see faire bread as to talt it. Thou erreſt Philautus, said Euphues, if thou be not of that mind, for he that commeth into fine gardes is as much reſreated to smell the flower, as to gather it. And many we see more delighted with pictures, then desirous to be Painters: the effect of loue is faith, not lust, delightful conference, not detestable concupiscence, which beginneth with folly, and endeth with repentaunce. For mine owne part, I wold with nothing, if againe I should fall into that vaine, then to haue the company of her in common conference that I best loued, to heare her louer talke, her wise aunswers, to behold her sharpe capacitie, and to be perswaded of her constancie: and in these things do we onely differ from brute beastes, who haue no pleasure but in sensuall appetite. You preach heresie, quoth Philautus, and beliues so repugnant to the text you haue taken, that I am more ready to pull thee out of thy Pulpit, then to beleeue thy glozes.

I loue the company of women wel, yet to haue them in lawful Matrimony, I like much better, if they realos should go as currant, the were loue no longer, for hardly doth it fal out with him, that is denyed y sight & talk of his lady. Hungry stomackes are not to be fed with sayings against surfettings, nor thirst to be quenched with sentences against drunkennes. To loue women & neuer enioy them, is as much as to loue wine, & neuer tast it, or to be delighted w faire apparell, & neuer wear it. An idle loue is y, fit for him y hath nothing but eares, y is satisfied

to

to heare hir speak, not desirous to haue himself speed. Why then Euphues, to haue ỳ picture of his Lady, is as much, as to enioy hir presence, & to read hir letters, of as great force, as to heare hir answeres: which if it be, my suit in loue should be as much to the painter to draw hir with an amiable face, as to my Ladye to write an amorous letter, both which, with little suite being obtained, I may liue with loue, and neuer wet my foote, nor breake my sleepes, nor waste my money, nor torment my minde.

But this worketh as much delight in ỳ mind of a louer as the Apples that hang at Tantalus nose, or ỳ water that runneth close by his chin. And in one word, it would doe me no more good, to see my Lady and not to embrace hir, in the heate of my desire, then to see fire and not to warme me in the extremitie of my colde.

Yea (saith Euphues) thou makest loue nothing but a continuall toying, if thou barre it of the effect, and then is it infinite, if thou allowe it, and yet forbid it, a perpetuall warfare, and then is it intollerable. From this opinion no man shall withdrawe me, that the ende of fishing is catching, not angling: of birding, taking, not whistling: of loue, wedding, not woing. Otherwise it is no better then hanging. Euphues smyling to see Philautus so earnest, vrged him againe, in this manner.

Why Philautus, what harme wer it in loue, if ỳ heart should yelde his right to the eye, or the fancie his force to the eare. I haue read of many, & some I know, betweene whom ther was as feruent affection as might be, that neuer desired any thing, but sweet talke, and continuall company at bankets, at playes, and other assemblies, as Phrigius & Faeria, whose constant faith was such, that there was neuer word nor thought of any vncleanenesse. Pigmalion loued his Auory image, being enamored only by ỳ sight, & why should not ỳ chast loue of others be builded rather in agreeing in heauenly meditations, then

temporal actions. Beleeue me Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinio thou holdest, as I am. Philautus thinking no greater absurditie to be held in the world then this, replyed before the other could ende, as followeth.

I Neede Euphues, if the king would resigne his right into his Legate, then were it not amisse for the heart to yelde to the eyes. Thou knowest Euphues ỳ the eye is the messenger of loue, not ỳ spaller, that the eare is the carver of newes, the heart the disgester. Besides this suppose one haue neither eares to heare his lady speak, nor eyes to see hir beautie, shall he not therefore be subiect to the impression of loue. If thou answere no, I can alledge diuers, both deafe & blinde, that haue bene wounded, if thou graunt it, thē consequently the heart must haue his hope, which is neyther seeyng nor hearing, and what is the third?

Touching Phrigius and Peria, think them both fooles in this, for he that keeketh a Hen in his house to cackle & not lay, or a Cocke to crow and not to treade, is not vnlike vnto him ỳ hauing sowen his wheat neuer reapeth it, or reaping it neuer threshеth it, taking more pleasure to see faire corne then to eat fine bread: Pigmalion maketh against this, for Venus seeing him so earnestly to loue, & so effectually to pray, graunted him his requeste, which had he not by importunate suite obtained, I doubt not but he would rather haue hewed hir in peeces thē honoured hir with passions, and set hir vp in some Temple for an image, not kept hir in his house for a wife. He ỳ desireth only to talke & viewe without any further suite, is not farre different from him that liketh to see a painted rose better then to smel to a perfect Violet, or to heare a birde sing in a bush, rather then to haue hir at home in his owne cage.

This will I followe, that to pleade for loue, and

request

request nothing but loue, and to deserue lookes, and liue only by words, is as one should plough his ground, & neuer sowe it, grinde his tooles and neuer paint, saddle his horse and neuer ride.

As they were thus communing, there came from the Ladie Flauia a Gentleman, who inuited them both that night to supper, which they with humble thankes giuen promised to doe so, and till supper time I leaue them debating their question.

Now Gentlewomen, in this matter I would I knew your mindes, and yet I can coniecture what gesse at your meaninges, if any of you shoulde loue a Gentleman of such perfection as you can wishe, wouldst it content you only to beare him, to see him vaunce, to marke his personage, to delight in his wit, to wonder at all his qualyties, & desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to play, his proper personage to vndertake any exployte, wouldst you touch no more of your loue? As good it were to be silent and think no, as to blush and say I.

I must needs conclude with Philautus, though I should cauil with Euphues, that the ende of loue, is the fruition of the partie beloued, at all times and in all places. For it cannot follow in reason, that because the sauce is good which should prouoke mine appetite, therfore I should forsake the meat for which it was made. Beleeue me the qualities of the minde, the beautie of the body, either in man or woman, are but sauce to whet our stomackes, not meate to fill them. For they that liue by the view of beautie still, loke very leane, and they that feede onely vppon vertue at bowde, will goe with an hungry belly to bedde.

But I will not reuue heere in your resolute answere, because betweene them it was not determined, but euery one as he lyketh, and them.

Euphues and Philautus being now againe sent for to

of the Lady Flauia in her house, they came presently, where they found the worthy Gentlewoman Flauia, Camilla, Philautus, Frauncis, with many other Gentlemen and Gentlewomen.

At their first entraunce doing their duties, they were welcomed of the company, and then took their places.

The Lady Flauia entertained them both very louingly, thanking Philautus for his last company, saying, be merry Gentlemen at this time of the yeare, a Violet is better than a Rose, and so she arose and spent the waye, leauing Philautus and Euphues in a muse at his courtesy, who before was in a maze at Camilla's words. Camilla came to Euphues in this manner.

I am sorry Euphues that we haue no greene Rushes, considering you haue ben so great a straunger, you make me almost to thinke that of you, which commonly I am not accustomed to iudge of any, that either you thought your selfe to good, or your cheere to hard, other cause of absence I cannot imagine, vnlesse seeing vs very idle, you sought meanes to be well imployed, but I pray you heerafter be bolde, and those things which were amisse shall be redressed, for we will haue Quailes to amend your cōmons, and some questions to sharpen your wits, so that you shal neither finde fault with your diet for the grossenesse, nor with your exercise for easinesse. As for your fellow & friend Philautus we are bound to him, for he wold oftentimes see vs, but seldome eat with vs, which made vs thinke that he cared more for our company, than our meate.

Euphues as one that knew his good, answered her in this wise.

Faire Lady it were vnseemely to strew greene rushes for his comming, whose company is not worth a straw, or to accompt him a straunger, whose boldnesse, hath ben straunge to all those that knew him to be a straunger.

The small abilitie in me to requite, compared with the great cheere I receiued, might happely make me refrain

which

wouth is contrary to your conceaure: Whether was I euer to bulled in any weightie affaires, wherin I accompted not as loft time in respect of the exercise I alwayes found in your company, which maketh me thinke y your latter obiection proceeded rather to conuince me for a true, then to manifest a truth.

As for the Q. nailes you promise me, I can be content with bale, and for the questions they must be eafie, els shall I not aunswere them, for my wit will shew with what grole dyet I haue bene brought vp, so that conferring my rude replyes with my bale birth, you will think that meane there will serue me, and reasonable questions deceiue me, so that I shall neither finde fault for my repast, nor faulcon for my reasons, Philautus ill beeue taketh as much delyght in good company as in good cates, who thait aunswere for himself, with that Philautus said.

Truly Camilla where I thinke my selfe welcome, I loue to be bolde, and when my stomacke is fined I care for no meat, so that I hope you will not blame me, if I come often and eate spitte.

I do not blame you by my faith quoth Camilla, you mistake me, for the oftner you come, the better welcome, and the leste you eate, the more is saued.

Much talke passed, which being onely as it were a repetition of former things, I omit as superfluous, but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphues, who very willingly accomplished his requeft, desiring Euphues for the good report he had heard of him, that he would be as bold with him, as with any one in England, Euphues humbly thewing his duetye, promised also as occasion should serue, to trye him.

It now grew toward Supper time, when the table being couered, and the meate serued in, Lady Flauia placed Surius ouer against Camilla, and Philautus next Mistres Fraunces, the twine Euphues and the reſt, and placed

them

them in such order, as she thought best, what there they had I know not, what talke they vsed I heard not: but Supper being ended, they sate still, the Lady Flauia speaking as followeth.

GEntlemen & Gentlewomen these Lenten Euenings be long, and a shame it were to goe to bed: colde they are, and therefore follye it were to walke abroade: to play at Cardes is common, at Chesse tedious, at Dice vnseemely, with Christmas games untimely. In my opinion therefore, to passe away these long nights, I would haue some pastime that might be pleasaunt, but not vnprofitable, rare but not without reasoning: so shal we all accompt the Euening wel spent, be it neuer so long, which otherwise would be tedious, were it neuer so short.

Surius the best in the company, & therefore best worthy to aunswere, and the wisest, and therefore best able, replyed in this maner.

GOod Madame you haue preuented my request with your owne, for as the case now standeth, there can be nothing either more agreeable to my humour, or these Gentlewomens desires, to vse some discourse, as well to renue olde traditions, which haue ben heretofore vsed, as to encrease friendship, which hath ben by the meanes of certeine odde persons defaced. Euery one gaue his consent with Surius, yeelding the choyce of that nights pastime, to the discretion of the Lady Flauia, who thus proposed hir minde.

Your taske Surius shall be to dispute with Camilla, & refute your owne argument, Philautus shall argue with Maistres Frauncis, Martius with my selfe. And all hauing finished their discourses, Euphues shal be as Iudge, who hath done best, and whatsoeuer he shal allot either for reward, to ỹ worthiest, or for penance to ỹ worst, shalbe presently accomplished. This liked thẽ al exceedingly. And thus

Surius

Surius with a good grace & pleasant speach, began to enter the lists with Camilla.

FAyre Lady, you know I flatter not, I haue read y the sting of an Aspe were incurable, had not nature giuen them dimme eyes, and the beautie of a woman no lesse infectious, had not nature bestowed vpon thē gētle harts, which maketh me ground my reason vpon this common place, that beautifull women are euer merciful, if mercifull, vertuous, if vertuous constant, if constant, though no more than goddesses, yet no lesse then Saintes, all these things graunted, I vrge my question without condition.

If Camilla, one wounded with your beautie (for vnder that name I comprehend all other vertues) should sue to open his affectiō, seeme to trye it, & driue you to so narrow a point, that were you neuer so incredulous, he shoulde proue it, yea so farre to be from suspicion of deceipt, that you woulde confesse he were cleare from distrust, what answere would you make, if you gaue your consent, or what excuse if you deny his curtesie.

Camilla, who desired nothing more then to be questioning with Surius, with a modest countenance, yet somewhat bashfull (which added more commendation to hir speach then disgrace) replyed in this manner.

THough there be no cause noble Gentleman, to suspect an iniury where a good turne hath ben rendred, yet is it wisedome to be carefull, what answere be made, where the question is difficult. I haue heard that the Tortoise in India, when the Sunne shineth (swimmeth aboue the water with hir backe, & being delighted with the faire weather, forgetteth hir selfe, vntill the heate of the Sunne so harden hir shell, that she cannot sticke when she would, whereby she is caught. And so may it fare with me, that in this good company, displaying my mind, hauing more regarde to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some

thing, I should not vtter, which happely ẏ itching eares of young Gentlemen would so canuas, that when I wold call it in, I cannot, and so be caught with the Mo⁊teise, when I would not.

Therefo⁊e if any thing be spokē either vnwares o⁊ vniustly, I am to craue pardon fo⁊ both: hauing but a weak memo⁊y, and a wo⁊se witte, which you cannot deny mée fo⁊ that we saye women are to be ho⁊ne with all if they offende against their wills, and not much to be blamed if they trip with their wills, ẏ one p⁊oceeding of fo⁊getfulnesse, the other, of their naturall weakenesse, but to the matter.

IF my beautie (which God knowes how simple it is) should entangle any with desire, then should I thus think, that either he were enflamed with lust rather thē loue (fo⁊ that he is moued by my countenaunce, not enquiring of my cōditions,) o⁊ els that I gaue some occasion of lightnes, bicause he gathereth a hope to spéede, wher he neuer had the heart to speak. But if at the last I should perceiue that his faith were tryed lyke gold in the fire, that his affection p⁊oceded from a mind to please, not frō a mouth to delude, then would I either answere his loue with lyking, o⁊ weane him from it by reason. Fo⁊ I hope sir you wil not thinke this, but that there should be in a womā aswel a tongue to deny, as in a mā to desire, that as men haue reason to like fo⁊ beautie, where they loue, so womē haue wit to refuse fo⁊ sundry causes, wher they loue not.

Otherwise were we bound to such an inconuenience, that whosoeuer serued vs, we should aunswere his suite, when in euery respect we mislike his conditions, so that Nature might be said to frame vs fo⁊ others humours, not fo⁊ our owne appetites. Where-in to some wée should be thought very courteous, but to the most, scarce honest. Fo⁊ mine owne part, if there be any thing in mée

to

to be lyked of any, I thinke it reason to bestowe on such a one, as hath also somwhat to content me, so that wher I know my selfe loued, and doe loue againe, I would vpon iust tryall of his constancie, take him. Surius without any stoppe or long paule replyed presently.

LAdy if the Mortesyse you spake off in India, were as cunning in swimming, as you are in speking he wold neither feare the heate of ꝑ Sunne, nor the ginne of the Fisher. But that excuse was brought in, rather to shewe what you coulde say, then to craue pardon, for that you haue said. But to your question.

What your beautie is, I will not here dispute, least either your modest eares should glow to heare your owne prayses, or my smoth tongue trippe in being curious to your perfection, so ꝑ what I cannot commend sufficiently, I will not cease continually to meruaile at. You wander in one thing out of ꝑ way, where you say that many are enamored with ꝑ countenance, not enquiring of the conditions, when this position was before grounded, that ther was none beautifull, but she was also mercifull, and so drawing by the face of hir beauty, al other moral vertues, for as one ring being touched with the Loadstone draweth another, and that his fellowe, till it come to a chaine, so a Lady endewed with beautie, pulleth on curtesie, curtesie mercye, & one vertue linkes it selfe to another, vntill there be a rare perfection.

Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his own eyes, neither by your words whē you speak wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and could not speake, or blind, and could not see, yet should you be beloued, which argueth plainly, that the eye of the man is ꝑ arrow, the beautie of the woman the white, which shooteth not, but receiueth, being the patient, not the agent: vppon tryall

you confesse how much trust, but what tryal you require you conceale, which maketh me suspecte that either you would haue a triall without meane, or without ende, either not to be sustained being impossible, or not to be finished being infinite. Wherin you would haue one run in a circle, wher there is no way out, or build in ye ayre, where there is no meanes howe.

This tryal Camilla must be sifted to narrower points, least in seking to trie your louer like a Jenet, you tye him like a Jade.

Then you require this libertie (which truely I cannot denie you) that you may haue a choyce as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestow your loue on: yet craftily hiding what properties either please you best, or like women well: wherein againe you moue a doubt, whether personage, or wealth, or wit, or all are to be required: so that what with the close tryal of his faith, and the subtill wishing of his qualities, you make either your Louer so holy, that for faith he must be made all of truth, or so exquisite that for shape he must be framed in wax: which if it be your opinion, the beautie you haue will be withered before you be wedded, & your lowers good olde Gentlemen before they be speeders.

Camilla not permitting Surius to leape ouer ye hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this answere.

IF your position be graunted, that wher beautie is, ther is also vertue, then might you adde that where a faire flower is, there is also a sweete sauour, which how repugnaunt it is to our common experience, there is none but knoweth, and how contrary the other is to trueth, there is none but seeth. Why then do you not set down this for a rule which is as agreeable to reason, ye Rhodope being beautiful (if a good complection and faire sauour be tear-

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med beautie) was also vertuous: that Lais excelling, was also honest: that Phrine surpassing them both in beautie, was also courteous: But it is a reason among your Philosophers, that the disposition of the minde, soloweth the cõposition of ỹ body, how true in arguing it may be, I know not, how false in tryall it is, who knoweth not?

Beautie, though it be amiable, worketh many things contrary to hir fayre shew, not unlyke unto siluer, which being white, draweth blacke lynes, or resembling the tal trees in Ida, which allured many to rest in them under their shadow, and then infected them with their sent.

Now where-as you sette downe, that loue commeth not from the eyes of the woman, but from the glaunces of the man (under correction be it spoken) it is as far from the trueth, as the head from the toe. For were a Ladye blinde, in what can she be beautifull? if dumbe, in what manifest hir wit? when as the eye hath euer ben thought the Dyall of the face, and the tongue the Ambassador of the heart? If there were such a Lady in this companye Surrey that should winke with both eyes, when you wold haue hir see your amorous lokes, or see no blabbe of hir tongue, when you would haue hir aunswere to your questions, I can-not thinke, that either hir vertuous conditions, or hir white and red complection could moue you to loue.

Although this might somewhat procure your lyking, that doing what you lyst, she will not see it, and speaking what you would, she wil not vtter it, two notable vertues and rare in our sex: patience, and silence.

But why talke I about Ladyes that haue no eyes, when there is no man that wil loue them, if he himselfe haue eyes. More reason ther is to woe one that is dumbe, for that she cannot deny your suite, and yet hauing eares to heare, she may as well giue an answere with a signe as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the

partie loued, els muſt he take his loue vppon no cauſe, and then it is luſt, or thinke himſelfe the cauſe, and then it is no loue. Then muſt you conclude thus, if there be not in women the occaſion, they are fooles to truſt men ẏ praiſe them, if the cauſe be in them, then are not men wiſe to arrogate it to themſelues.

It is the eye of the women that is made of Adamant, the hart of the man that is framed of yron, and I cannot think you will ſay that the vertue attractiue is in ẏ yron which is drawen by force, but in the Adamant that ſearcheth it perforce. And this is the reaſon, that manye men haue bene entangled againſt their wills with loue, and kept in it, with their wills.

You know Surius that the fire is in the flint that is ſtriken, not in the ſteele that ſtriketh, the light in the Sun that lendeth, not in the Mone that borroweth, the loue in the woman that is ſerued, not in the man that ſueth.

The ſimilitude you brought in of the arrow, ſhew nothing right to beautie, wherfore I muſt chuſe that chaſte at your owne beſt. For if the eye of man be the arrow, ẏ beautie the white (a faire marke for him that draweth in Cupids bow) then muſt it neceſſarily enſue, that ẏ archer deſireth with an ayme to hitte the white, not ẏ white the arrow, that the marke alloureth the Archer, not the ſhoter the marke, and therfore is Venus ſayd in one eye to haue two Apples, which is cõmonly applyed to thoſe ẏ witch with the eyes, and not thoſe that woe with their eyes.

Touching trial, I am neither ſo fooliſh to deſire things impoſſible, nor ſo froward to requeſt that which hath no ende. But words ſhall neuer make me beleeue without workes, leaſt in following a faire ſhadow, I loſe the firme ſubſtance, and in one word ſet downe the only trial that a Lady requireth of hir louer, it is this, that he performe as much as he ſware, that euery othe be a deede, euery gloſe a goſpell, promiſing nothing in his talke, that he performe not in his triall.

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The qualities that are required of the minde are good conditions, as temperance, not to exceed in diet, chastitie, not to sin in desire, constancie, not to covet chaunge, wit to delight, wisdome to instruct, mirth to please without offence, and modestie to governe without precisenesse.

Concerning the body, as there is no Gentlewoman so curious to have him in print, so is ther no one so careles to have him a wretch, only his right shape to shew him a man, his Christendom to prove his faith, indifferēt welth to maintaine his family, expecting all thinges necessary, nothing superfluous. And to conclude wō you Surius, unlesse I might have such a one, I had as leave be buried as maried, wishing rather to have no beautie and dye a chast virgin, thē no toy & line a cursed wife. Surius as one daunted having lyttle to answere, yet delighted to heare hir speake, with a short speach uttered these words.

I Perceive Camilla, that be your cloath never so bad, it wil take some colour, & your cause never so false, it will beare some shew of probabilitie, wherin you manifest the right nature of a woman, who having no way to winne, thinketh to over-come with words. This I gather by your answere, that beautie maye have fayre leaves, and foule fruit, that all that are amiable are not honest, that love procedeth of the womans perfection, and the mans follies, that the triall looked for, is to performe whatsoever they promise, that in minde he be vertuous, in body comely, suche a husbande in my opinion is to bee wished for, but not looked for. Take heede Camilla, that seeking all the Wood for a streight sticke, you chuse not at the last a croked staffe, or describing a good counsaile to others, thou thy selfe followe the worse: much lyke to Chius, who selling the best wine to others, dranke himselfe of the lees.

Truly quoth Camilla, my Wool was blacke, and therfore

foꝛe it could take no other colour, and my cause good, and therefoꝛe admitteth no cauil: as foꝛ the rules I set downe of loue, they wer not coyned of me, but learned, & being so true, beleeued. If my foꝛtune be so il that searching foꝛ a wande, I gather a camocke, oꝛ selling wine to other, I dꝛinke viniger my self, I must be content ꝓ of the woꝛst poꝛe helpe patience, which by so much the moꝛe is to be boꝛne, by how much the moꝛe it is perfoꝛce.

As Surius was speaking, the Lady Flauia pꝛeuented him, saying, it is time ꝓ you bꝛeake off your speach, least we haue nothing to speake, foꝛ should you wade any farther, you would both walke the night, and leaue vs no time, and take our reasons, and leaue vs no matter, that euery one therfoꝛe may say somwhat, we commaund you to cease, that you haue both sayde so well, we giue you thankes. Thus letting Surius and Camilla to whisper by themselues (whose talke we wil not heare) the Lady began in this manner to greete Martius.

We see Martius that wher young folkes are, they treat of loue, when souldiers meete they conferre of war, painters of their colours, Musitians of their crochets, & euery one talketh of that most, he lyketh best. Which seeing it is so, it behoueth vs, that haue moꝛe yeres, to haue moꝛe wisedome, not to measure our talke by the affections we haue had, but by those we should haue.

In this therefoꝛe I would know thy minde, whether it be conuenient foꝛ women to haunt such places where Gentlemen are, oꝛ foꝛ men to haue accesse to Gentlewomen, which me thinketh in reason can not be tollerable, knowing that ther is nothing moꝛe pernitious to either, then loue, and that loue bꝛeedeth by nothing sooner than lookes. They that feare water will come neere no wells, they that stande in dꝛead of burning, flye from the fire: & ought not they that wold not be entangled with desire, to refraine company? If loue haue the pangs which ꝓ passionate set downe, why do they not abstain from the cause:

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if it be pleasant why do they dispraise it.

We shunne the place of pestilence for feare of infection, the eyes of Catherisines, because of diseases, ỹ sight of ỹ Basilisk, for dread of death, and shall we not eschewe the company of them that may entrap vs in loue, which is more bitter then any destruction?

If we flye theeues that stale our goods, shall we follow murtherers that cut our throates? If we be hedie to come where Wasps be, least we be stong, shall we hazarde to runne where Cupid is, where we shalbe stifeled? Truelye Martius in my opinion there is nothing either more repugnant to reason, or abhorring from nature, then to finde that wee shonide shunne, leauing the cleare streame to drinke of the muddy ditch, or in the extreamitie of heate to lye in the parching Sunne, when he may slepe in the colde shadowe, or being free frō fauor, to seeke after loue, which is as much as to cole a hotte Liuer with stuffe wine, or to cure a weake stomake with a rawe fleshe. To this I wold leaue thy sentence, vnworthie the rather to this discourse, for that Surius and Camilla haue begunne it, then that I lyke it: Loue in me hath neither power to commaunde, nor perswasion to entreat. Which holy idle a thing it is, and how pestilent to youth, I partly knowe, and you I am sure can gesse.

Martius not very young to discourse of these matters, yet desirous to vtter his minde, whether it were to flatter Surius in his will, or to make triall of the Ladies wit: Began thus to frame his answere.

MAdam, there is in Chio the Image of Diana whiche to those that enter seemeth sharpe and sower, but returning after their suites made, loketh with a merrie and pleasaunt countenaunce. And it may be that at the entrance of my discourse ye will bende your browes as vnto displeased, but hearing my proofe be

delighted and satisfied.

The question you moue is, whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among louers it is conuenient to augement desire, amongst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater daunger Madame, by absence, whiche breedeth melancholy, then by presence, which engendreth affection.

If the sight be so perilous, that the companye shoulde be barred, why then admitte you those to sée banquets, that may thereby surfet, or suffer them to eate their meate by a candle that haue seye eyes? To be seperated from one I loue, woulde make me more constant, and to keepe company with hir I loue not, woulde not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenaunce, whiche is the cause that diuers haue loued those they neuer sawe, and séene those they neuer loued.

You alledge that those that feare drowning, come nére no wells, nor they that dread burning, nére no fire. Why then let them flame in doubt also to washe their handes in a shallowe broke: for that Serapus falling into a channell was drowned: and let him that is colde neuer warme his handes, for that a sparke fell into the eyes of Actina, whereoff she dyed. Let none come into the company of women, for that diuers haue bene allured to loue, and being refused, haue vsed violence to themselues.

Let this be set downe for a law, that none walke abroad in the day but men, least méeting a beautifull woman, he fall in loue, and lose his libertie.

I thinke Madam you will not be so precise, to cutte off all conference, bicause loue commeth by often communica-

munication, which if you do, let vs all now presently depart, least in seeing the beautie which daseleth our eyes, and hearing the wisedome which tickleth our eares, wee be enflamed with loue.

But you shall neuer beate the Flye from the Candell though he burne, nor the Quaile from the Hemlock though it be poyson, nor the louer from the company of his Ladie though it be perillous.

It falleth out sundrye times, that companye is the cause to shake off loue, working the effectes of the rote Rubarbe, which being full of choler, purgeth choler, or of the Scorpions sting, which being full of poyson, is a remedy for poyson.

But this I conclude, that to barre one that is in loue of the company of his Ladie, maketh him rather mad then mortified, for him to refraine that neuer knew loue, is either to suspect him of folly without cause, or the next way for him to fall into folly when he knoweth the cause.

A louer is like ỳ hearb Heliotropium, which alwayes encliyneth to that place where the Sunne shineth, and being deprined of the Sunne, dyeth. For as Lunaris hearbe, as long as the Mone waxeth, bringeth forth leaues, and in the waning shaketh them off: so a louer whilst he is in the company of his Lady, where all ioyes encrease, vttereth manye pleasaunt conceites, but banished from the sight of his Mistris, where all mirth decreaseth either liueth in melancholye, or dyeth with desperation.

The Ladye Flauia speaking in his cast, proceeded in this maner.

TRuely Martius I had not thought that as yet your Nource teth stucke in your mouth, or that so olde a Nouice in loue, could hetherto remember his lesson. Mee seeme not to inferre that it is requisite they shoulde

méete, but being in loue ỹ it is conuenient, least falling into a madde mode, they pine in their owne penishnesse. Why then let it follow, that the Drunkarde which surfeiteth with wine be alwayes quaffing, because he liketh it, or the Epicure which glutteth him-selfe with meate be euer eating, for that it contenteth him not sticking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is euer more thirstie, then he that drinketh moderately, for hauing once tasted the delights of loue, he desireth most the thing that hurteth him most, not laying a plaister to the wound, but a corrasiue.

I am of this minde, that if it be daungerous, to laye Flaxe to the fire, Salte to the eyes, Sulphure to ỹ nose, that then it cannot be but perillous to let one Louer come in presence of the other. For Surius ouer-hearing the Lady, and seeing hir so earnest, although he wer more earnest in his suite to Camilla, cut hir off with these wordes.

GOod Madame giue me leaue either to departe, or to speake, for in trueth you gall mé more with these tearmes, then you wist, in seeming to inueigh so bitterly against the méeting of louers, whiche is the onelye Marrowe of loue, and though I doubt not but that Martius is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, which I loath to haue repeated. It may be you vtter them not of malice you beare to loue, but onely to moue controuersie where there is no question: For if thou enuie to haue louers méete, why did you graunt vs, if allowe it, why séeke you to separate vs?

The good Ladye could not refraine from laughter, when she sawe Surius so angrye, who in the middest of his owne tale was troubled with hirs, whom shee thus

againe

againe aunſwered.

I cry you mercy gentleman, I had not thought to haue catched you, when I fiſhed for an other, but I perceiue now, that with one beane it is eaſie to get two Pigeons, & with one bayte to haue diuers bits, I ſee that others may geſſe where the ſhoe wringes, beſides him that weares it.

Madame quoth Surius, you haue caught a Frog, if I be not deceiued, and therefore as good it were not to hurt him, as not to eate him, but if all this while you angled to haue a bit at a Louer, you ſhould haue vſed no bitter medicines but pleaſaunt baites.

I cannot tell aunſwered Flauia, whether my bayght were bitter or not, but ſure I am I haue the Fiſh by the gyll that doth me good.

Camilla not thinking to be ſilent, put in hir ſpoake as ſhe thought into the beſt wheele, ſaying.

LAdye your cunning maye deceiue you in fiſhing with an Angle, therefore to catch him you would haue, you were beſt to vſe a Nette. A Nette quoth Flauia, I neede none, for my Fiſh playeth in a net already, with that Surius began to winch, replying immediately. So doth many a Fiſh good Lady that ſlippeth out, when the Fiſher thinketh him faſt in, and it may be, that either your net is too weake to holde him, or your hande too wet. A wet hande quoth Flauia will holde a dead Hearing: I quoth Surius, but Eeles are no Hearings, but Louers are, ſayd Flauia.

Surius not willyng to haue the Gralle mowen, where off he ment to make his haye, began thus to conclude.

GOod Lady leaue off fiſhing for this time, and though it be Lent, rather breake a ſtatute which is but penal, than ſew a Wonde that maye be perpetuall.

I am content quoth Flauia, rather to faſt for once, than

to want a pleasure for euer: yet Surius betwixt vs two, I will at large proue, that ther is nothing in loue more venemous than meeting, which filleth the minde with griefe, and the body with diseases, for hauing the one, he cannot faile of the other. But now Philautus and Peece Frauncis, since I am cut off, begin you: but be short, because the time is short, and that I was more short than I would.

Frauncis who was euer of wit quicke, and of nature pleasaunt, seing Philautus all this while to be in his dumpes, began thus to play with him.

GEntleman, either you are musing who shal be your seconde wife, or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the company you are in: or it maye be (which of both sentences is likelyest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladies which once you serued, or els to the seruice of those in England, which you haue since your comming seene, for as Andromache, when so euer she sawe the Tombe of Hector could not refraine from weeping, or as Laodamia could neuer beholde the picture of Protesilaus in waxe, but she alwayes fainted: so Louers whensoeuer they viewe the Image of their Ladyes, though not the same substaunce, yet the similitude in shadow, they are so benummed in their ioyntes, and so bereft of their wits, that they haue neither the power to moue their bodies, to shewe lyfe, nor their tongues to make answere, so that I thinking that with your other sences, you had also lost your smelling, thought rather to be a Thorne, whose poynt might make you feele some-what, than a Violet, whose sauour could cause you to smell nothing.

Philautus seing this Gentlewoman so pleasauntlye disposed, replyed in this manner.

Gentle-

Gentle-woman to ſtudie for a ſecounde wife, before I knowe my firſt, were to reſemble the good huſwife in Naples, who toke thought to bring forth hir Chickens, before ſhe had Hennes to laye Egges, and to muſe who ſhould father my firſt childe, wer to doubt when the Cow is mine, who ſhould owe the Calfe. But I will neither be ſo haſtie to beate my braynes about two wiues, before I know where to get one, nor ſo iealous to miſtruſt hir fidelytie, when I haue one. Touching the view of ladies, or the remembrannce of my loues, mee thinketh it ſhould rather ſharp the point in me, then abate the edge. My ſences are not loſt, though my labour bee therefore my good Mydot pricke not him forward with ſharpneſſe, whom thou ſhouldeſt rather comfort with ſauours. But to put you out of doubt that my wits were not all this while a wol-gathering, I was debating with my ſelfe, whether in loue, it wer better to be conſtant, bewraying all the counſayles, or ſecret being readye euery houre to ſtinch: And ſo many reaſons came to confirme eyther, that I coulde not be reſolued in anye. To be conſtant, what thing more requiſite in loue, when it ſhall alwayes be græne lyke the Iuie, though the Sunne parch it, that ſhall euer be hard like the true Diamond, though the hammer beate it, that ſtil groweth with the good vine, though the knife cutte it. Conſtancie is lyke vnto the Storke, who whereſoeuer ſhe flye commeth into no Neaſte, but hir owne, or the Lapwing whom nothing can driue from hir young ones but death: But to reueale the ſecrets of Loue, the counſayles, the concluſions, what greater deſpite to his Ladye, or more ſhamefull diſcredite to him-ſelfe cannе bee imagined, when there ſhall no Letter paſſe but it ſhall be diſcloſed, no talke vttered, but it ſhall be agayne repeated, nothing done but it ſhall be reuealed: Which when I conſidered, me thought it better, to haue one that ſhoulde bee ſecreate though

ſickle,

ſickle, than a blabbe, though conſtant. For what is there in the world that more delighteth a louer than ſecrecie, which is voyd of feare, with-out ſuſpition, free from enuie: the onely hope a woman hath to build both hir honour and honeſtie vppon.

The tongue of a louer ſhould be lyke the point in the Diall, which though it goe, none can ſee it going, or a young tree, which though it growe, none can perceiue it growing, hauing alwaies the ſtone in their mouth, which the Cranes vſe, when they flye ouer Mountaines, leaſt they make a noyſe; but to be ſilent, and lyghtlye to eſteeme of his Lady, to ſhake hir off, though he be ſecret, to chaunge for euery thing, though he beware nothing, is the onely thing that cutteth the heart in peeces, of a true and conſtant louer, which deepely waying with my ſelfe, I preferred him that would neuer remoue, though he reueale all, before him that would conceale all, and euer be flying: thus walking to and fro, I appeale to you my good Apolet, whether in loue be more required ſecretie or conſtancie.

Frauncis with hir accuſtomable boldneſſe yet modeſtly, replyed as followeth.

GEntleman, if I ſhoulde aſke you whether in the making of a good ſword, yron were more to be required or ſteele, ſure I am you would aunſwere that both were neceſſary: Or if I ſhould be ſo curious, to demaund whether in a tale tolde to your Ladyes diſpoſition, or mention moſt conuenient, I cannot think but you wold iudge them both expedient, for as one mettal is to be tempered with an other in faſhioning a good blade, leaſt either being al of ſteele it quickly breake, or al of yron it neuer cut: ſo fareth it in ſpeach, which if it be not ſeaſoned as well with witte to moue delyght, as with Arte to manifeſt cunning, there is no eloquence, and in no other manner ſtandeth it with Loue, for to be ſecret and not conſtant,

or

or constant and not secrete, were to builde a house of morter with-out stones, or a wall of stones with-out morter.

There is no liuely picture drawen without colour, no curious image wrought with one tole, no perfect Musicke played with one string, and wouldst thou haue loue the patterne of eternitie, coloured either with constancie alone, or onely secrecie?

There must in euery triangle be three lines, the first beginneth, the seconde augmenteth, the thirde concludeth it a figure. So in loue three vertues, affection, which draweth the heart, secrecie, which inwraieth the hope, constancie, which finily the worke: without any of these lynes there can be no triangle, with-out any of these vertues, no loue.

There is no man that runneth with one legge, no birde that flyeth with one winge, no loue that lasteth with one lym. Loue is lykened to the Emerald whiche cracketh rather then consenteth to any disloyaltie, and can there be any greater villany then being secreat, not to be constant, or being constant not to be secreate. But it falleth out with those that being constant and yet full of bable, as it doth with the serpent Jaculus & the Viper, who burst with their owne byrd, as these are torne with their owne tongues.

If is no question Philautus to aske which is best, wife being not ioyned there is neuer a good: If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then alsodoest thou not enquire whether it were better for a horse to want his forelegge or his hinder, when hauing not all he cannot trauell: why art thou not inquisitiue whether it were more conuenient for the wrastlers in the games of Olympia to be with-out armes or without feete, or for trees to want roote or lacke toppes, when either is impossible? There is no true louer beleeue

me Philautus: sence telleth me so, not tryall that hath not faith, secrecie, and constancie. If thou want, either it is lust, no loue, and that thou hast not them all, thy vaine vnsounde question assureth mee: which if thou didest ashe to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philatus that perceiued hir to be so sharpe, thought once againe like a whetstone to make hir sharper, and in these words returned his answeres.

My sweete Violet, you are not vnlike vnto those, who hauing gotten the starte in a race, thinke none to be neere their heeles, because they be formost: For hauing the tale in your mouth, you imagine it is all trueth, and that none can controll it.

Francis who was not willing to heare him goe forward in so fonde an argument, cutte him off before he shoulde come to his conclusion.

Gentleman, the faster you ronne after me, the farther you are from me: therefore I woulde wishe you to take heede, that in seeking to strike at my heeles, you trippe not vp your owne. You woulde faine with your wit caste a white vppon blacke, wherein you are not vnlike vnto those, that seeing their shadow very short in the sunne, thinke to touch their heade with their heele, and putting forth their legge are farther from it, then when they stode still. In my opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

Philautus being in a maze, to what ende this talke shoulde tende, thought that either Camilla had made hir priuie to his loue, or that she meant by cauillation to entrap him: Therefore meaning to leaue his former question, and to answere hir speach, proceeded thus.

Sweete

Maiſter Francis, you reſemble in your ſaying the Painter Tamantes, in whoſe pictures there was euer, more vnderſtoode then painted, for with a gloſe you ſeeme to ſhadow that, which in coulours you will not ſhewe. It cannot be my Violet that the ſaſter I runne after you, the farther I ſhould be from you, vnleſſe, that either you had wittingly ſpente your heeles, as Theſeus thrift into Attica. The laſt yeare often times catcheth the Hare, though ſhe ſtretch turne him, the ſlowe Snaile climeth the Tower at laſt, though the ſwift Swallowe mounte, the laſteſt witteth the goale, ſometimes though the ſwifteſt horſe fall. In hunting I had as liefe ſtande at the receite, as at the cloſing, in running rather woulde bring with an eaſie amble, then leaue off being out of winde, with a ſwift gallop: Eſpecially when I runne as Hippomanes did with Atlanta, who was laſt in the courſe, but firſt at the crowner. So that I geſſe that woemen are either eaſie to be ouerſtrepped, or wilde.

I feare not to ſtippe at you, bicauſe I might ſo hinder you and hurt my ſelfe: for in letting your courſe by ſtriking at your light heeles, you woulde when I ſhould craue pardon, beate me a high in the poll.

As for my ſhadow, I neuer gaue it ſo much to eate, but when the Sunne is at the higheſt, for then is my ſhadow at the loweſt, ſo that it is not poſſible to couer my heade with my heele, when it lyeth almoſt vnder my heele.

You ſay it is better to ſit ſtill then to ariſe and fall, and I ſay ye that ſtande ſtyll doeth for feare of falling, is like vnto him that neuer thinketh for feare of ſurfeiting.

If you thinke either the grounde ſo ſlippery, wherein I runne, that I muſt needes fall, or my feete ſo ſhrill that I muſt needes founder, it may be I will change my courſe and take ſome other meanes to ende it withe:

for I had rather fal out of a low windowe to the ground then hang in the middes betwy heauen & hell.

Francis who toke no little pleasure to heare Philautus talke, began to come on roundly in these tearmes.

Well is a signe Gentleman that your stomacke serues you better then your stomacke, for whatsoeuer you say, me thinketh you had rather be holde in a slip, then let slippe, wherein you resemble the greyhounde, that seing his game, leapeth vppon him that holdeth him, not running after that he is holde for, as the Hawke which being cast off at a Partridge, taketh a stande to pruny his feathers, when she should take her flight. For it seemeth you beare good will to the game you cannot play at, or will not, or dare not, wherein you imitate the Cat that leaueth the Mouse, to follow the milkpan: for I perceiue that you let the Hare go by, to hunt the Badger.

Philautus astonied at this speach, knewe not whiche way to frame his aunswere, thinking nowe that she perceiued his tale to be addressed to her, though his loue were fixed on Camilla: But to ridde her of suspition, though loth that Camilla shoulde conceiue any inckling, he played safe and lose in this manner.

Gentlewoman you mistake me very much, for I haue beene better taught then feede, and therefore I know howe to followe my game, if it be for my gaine: For were there two Hares to runne at, I would endeauour not to catch the first that I followed, but the last that I started: yet so as the first shoulde not scape, nor the last be caught.

You speake contraries, quoth Francis, and you will worke wonders, but take heede your cunning in hunting, make you not to lose both.

Both saide Philautus, why I seeke but for one, and yet

of

of two quoth Frauncis, you cannot tell which to follow, one runneth so fast you will neuer catch hir, the other is so at the squat, you can neuer finde hir.

The Lady Flauia, whether desirous to slepe, or loath these iestes should be too broad, as Moderater commaunding them both to silence, willyng Euphues as Vmper in these matters, briefly to speake his minde. Camilla and Surius are yet talking, Frauncis and Philautus are not idle, yet all attentiue to heare Euphues, as wel for the expectation they had of his wit, as to knowe the drifte of their discourses, who thus beganne the conclusion of all their speaches.

IT was a Law among the Persians, that the Phisition should not iudge the Painter, nor any one meddle in that handie craft, wherin he was not expert, which maketh me meruayle good Madame, that you should appoint him to be an Vmper in Loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence, before I knew the argument where-off you would dispute, yet hearing nothing but reasons for loue, I must either call backe my promise, or call in your discourses, and better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am that neither a good excuse will serue, wher authoritie is rigorous, nor a bad one be heard, wher necessitie cõpelleth. But least I be longer in breaking a web, than the spider is in wearing it, your pardons obteined, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus begin to conclude against you al, not as one singular in his owne conceipt, but to be tryed by your gentle constructions.

SVrius beginneth with Loue, which procedeth by beautie (vnder the which hee comprehendeth all other vertues) Lady Flauia moueth a question, whether the mee-

ting of louers be tollerable. Philautus commeth in with two braunches in his hande, as though there were no more leaues of that tree, asking whether constancie or secrecie be most to be required: great hold ther hath bene who should proue his loue best, when in my opinion ther is none good. But such is the vanitie of youth, that it thinketh nothing worthy either of commendation or conference but onely loue, whereoff they sow much, & reape lyttle, wherein they spend all, and gaine nothing, whereby they runne into daungers before they will, and repent their desires before they would. I doe not discommende honest affection, which is grounded vppon vertue as the meane, but disordinate fancie, which is buylded vppon lust, as an extremitie: & lust I must tearme that, which is begun in an houre, and ended in a minute, the common loue in this our age, where Ladies are courted for beautie, not for vertue, men loued for proportion in body, not perfection in minde.

It fareth with Louers, as with those that drincke of the riuer Iellus in Phrigia, where off sipping moderately is a medicine, but swilling with excesse it breedeth madnesse.

Lycurgus set it downe for a lawe, that wher men were commonly dronken, the Wines should be destroyed, and I am of that minde, that where youth are giuen to loue, the meanes should be remoued. For as the earth wherin the Mynes of siluer and golde are hidden, is profitable for no other thing but mettals, so the heart wherein loue is harboured, receiueth no other seede but affection. Louers seeke not those things which are most profitable, but most pleasaunt, resembling those that make garlandes, who chose the fairest flowers not the wholsomest, and being once entangled with desire, they alwayes haue the disease, not vnlyke vnto the Goate, who is neuer without an Ague, then being once in, they followe the note of the Nightingale, which is sayd with continuall strai-

ning

ning to ſing, to perish in his ſweete layes, as they doe in their ſugred lynes: where is it poſſible either to eate, or drinke or walke, but he ſhal heare ſome queſtion of loue: inſomuch that loue is become ſo common, that ther is no artificer of ſo baſe a craft, no clowne ſo ſimple, no beggar ſo poore, but either talketh of loue, or liueth in loue, when they neither knowe the meanes to come by it, nor the wiſdome to encreaſe it: And what can be the cauſe of theſe louing wormes, but onely Idleneſſe?

But to ſet downe as a moderator the true perfection of loue: not like as an enimie to talk of ỹ infection (which is neither the part of my office, nor pleaſaunt to your eares,) this is my iudgement.

True & vertuous loue is to be grounded vpon Time, Reaſon, Fauour, and Vertue. Time to make tryall, not at ỹ firſt glaunce ſo to ſettle his minde, as though he were willyng to be caught, when he might eſcape, but ſo by obſeruation and experience, to build and augment his deſires, that he be not deceiued with beautie, but perſwaded with conſtancie. Reaſon that all his doings and proceedings ſeeme not to flowe from a minde enflamed with luſt, but a heart kindeled with loue. Fauour to delyght his eyes, which are the firſt meſſengers of affection. Vertue to allure the ſoule, for the which all things are to be eſtemed.

The arguments of faith in a man, are conſtancie, not be remoued, ſecrecie not to vtter, ſecuritie not to miſtruſt, credulytie to beleeue: in a woman patience to endure, iealouſie to ſuſpect, lyberalytie to beſtow, fervencie, faithfulneſſe, one of the which braunches if either ỹ man want or the woman, it may be a lyking betweene them for the time, but no loue to continue for euer.

Touching Surius his queſtion, whether loue come from the man or the woman, it is manifeſt that it beginneth in both, els can it not ende in both.

To the Lady Flauias demaund concerning company,

it

it is requiſite, they ſhould méete, and though they be hindered by diuers meanes, yet is it impoſſible but that they will méete.

Philautus muſt thus thinke, that conſtancie without ſecrecie auayleth little, and ſecrecie without conſtancie profiteth leſſe.

Thus haue I good Madame, according to my ſimple ſkill in loue, ſet downe my iudgement, which you may at your Ladiſhippes pleaſure correct, for he that neuer toke the oare in hande, muſt not thinke ſcorne to be taught.

Well quoth the Lady, you can ſay more if you lyſt, but either you feare to offende our eares, or to bewray your owne follyes: one maye eaſelye perceiue, that you haue ben of late in the painters ſhop, by the colours that ſticke in your coate, but at this time I wil vrge nothing, though I ſuſpect ſome-what.

Surius gaue Euphues thankes, allowing his iudgement in the deſcription of loue, eſpecially in this, that he would haue a woman if ſhe wer faithful, to be alſo iealous, which is as neceſſary to be required in them as conſtancie.

Camilla ſmilyng ſayde, that Euphues was deceiued, for he would haue ſaid, that men ſhold haue ben iealous, and yet that had ben but ſuperfluous, for they are neuer other-wiſe.

Philautus thinking Camilla to vſe that ſpeach to gird him, for that all ỹ night he viewed hir with a ſuſpitious eye, anſwered, that iealouſie in a man was to be pardoned, bicauſe there is no difference in the loke of a louer, that can diſtinguiſh a iealous eye, from a louing.

Frauncis who thought hir parte not to be the leaſte, ſayd, that in all things Euphues ſpake Goſpell, ſauing in that he bound a woman to patience, which is to make them fooles.

Thus euery one gaue his verdite, & ſo with thankes to the lady Flauia, they all toke their leaue for that night.

Surius

Surius went to his lodging, Euphues and Philautus to theirs, Camilla accompanied with hir women & hir waiting maide, departed to hir home, whom I meane to bring to hir chamber, leaving all the reſt to their reſt.

Camilla no ſooner had entred in hir chamber, but ſhe began in ſtraunge termes to vtter this ſtraunge tale, hir doore being cloſe ſhut, and hir chamber voyded.

Ah Camilla, ah wretched wench Camilla, I perceiue now, that when the Hoppe groweth high it muſt haue a pole, when the Iuie ſpreadeth, it cleaueth to the ſtint, when the Vine riſeth, it wreatheth about ỳ Elme, when virgins wax in yeares, they couet that which belōgeth to their appetites, loue, loue Camilla, loue Camilla, the force whereof thou canſt not reſiſt, it perſueth vs euen the furue, Where is that precious herbe Panace, which cureth al diſeaſes? Or that herbe Nepenthes that procureth al delights? Alas Camilla, loue is not eaſily cured by herbes which growe in the fielde, neither emplaiſters take away the griefe, which is growen by great deſire, Thou art the Rose Damaſcene, can by no meanes be poiſoned, vnleſſe the Aſpinat is harder, ſo ſtraunge a ſore as Camilla can by no meanes be cured, except Surius eate it. I ſee that loue is not vnlike vnto the Rose Fortune, diuers weareth all other flowres, be they neuer ſo beauie, hauing in it the three vertues which they diſtribute to Proteſe, Piety, Patience, Prudence. But Camilla diſſemble thy loue, though it ſhorten thy life, for better it were to dye with griefe, then liue with ſhame. The ſponge is full of water, yet is it not ſeene, the herbe Aſtyages though it be watred, weareth alwayes dry, a wiſe louer be the neuer ſo much tormented, behaueth himſelfe as though he were not touched, but fire cannot be hidden in the ſtraw without ſmoake, nor Muſke in the boſome with-out ſmell, nor loue in the breaſt without ſuſpition: Why then conceale thy loue to Surius, Camilla,

who is ready to aske before thou graunt. But it fareth in loue as it doth with the rote of the Reede, which being put into the ferne taketh away al his ſtrength: and likewiſe the rote of the ferne put to the Reede, depriueth it of al his force: ſo the lokes of Surius hauing take al freedome from the eyes of Camilla, it may be the glaunces of Camilla haue bereaued Surius of all libertie, which if it were ſo, how happy ſhouldeſt thou be, & that it is ſo, why ſhouldeſt not thou hope. I but Surius is noble, I but loue regardeth no byrth, I but his friends will not conſent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to be woed, I but loue maketh the proudeſt to ſtoupe, and to court the proueſt.

Whileſt ſhe was thus debating, one of hir Maidens chaunced to knocke, which ſhe hearing left of that, which all you Gentlewomen would gladly heare, for no doubt ſhe determined to make a long ſermon, had not ſhe bene interrupted: But by ỳ preamble you may geſſe to what purpoſe ſhe drift tended. This I note, that they that are moſt wiſe, moſt vertuous, moſt beautiful, are not free from the ſuppreſſions of Fancy. For who would haue thought that Camilla who ſeemed to diſdaine loue, ſhould ſo ſone be entangled. But as the ſtraighteſt wands are to be bẽt when they be ſmall, ſo ỳ preciſeſt virgins are to be won when they be young. But I will leaue Camilla, in whoſe loue I haue nothing to meddle, for yt maketh nothing to my matter. And returne we to Euphues, who muſt play the laſt part.

EVphues, beſtowing his time in the Court, began to marke diligently the men and their manners, not as one curious to miſconſter, but deſirous to be inſtructed. Many dayes he vſed ſpeach with ỳ Ladies, ſundry times with the Gentlewomen, with all became ſo familyar, that he was of all earneſtly beloued.

Philautus had taken ſuch a ſmack in ỳ good entertainment of the Ladie Flauia, that he began to looke aſkewe

vpon

vpon Camilla, vrging not the remembrance of his olde loue, with the recording of the name. Who no we but his Violet, who but Mistresse Frances, whom if once euery day he had not seene, he would haue ben so sicke, that no man should haue seene him.

Euphues wold watched his friend, demaunded how his loue proceeded with Camilla, vnto whom Philautus gaue no answere but a smile, by which Euphues thought his affection but small. At the last thinking it both contrary to his othe vnto him, & honestie to conceale any thing from Euphues: he confessed, that his minde was chaunged from Camilla to Frances. Loue quoth Euphues will neuer make the man, for it commeth by fits, not like a quotidian, but a tertian. In deede quoth Philautus, if euer I kill my self for loue, it shall be with a sigh, not with a sworde.

Thus they walked the time many dayes in England, Euphues commonly in the court to learne fashions, Philautus euer in the countrey to loue Frances: so sweete a violet to his nose, that he could hardly suffer it to be an houre from his nose.

But now came the time that Euphues was to try Philautus truth, for it happened that letters were directed from Athens to London, concerning serious and waighty affaires of his owne, which incited him to hasten his departure, & contentes of the which, when he had imparted to Philautus and requested his company, his friend was so farre tyed by the eyes, that he found thornes in his heele, which Euphues knew to be thoughts in his heart, and by no meanes he could perswade him to go into Italy, so sweet was the very smoke of England.

Euphues knowing the tyde would tarry for no man, & seeing his businesse to require such spede, being for his great preferment, determined sodeinly to depart, yet not without taking of his leaue curteously, & giuing thanks to al those which since his comming had pled him friendlye: Whiche that it might bee done with one breath,

he desired y^ pertinacion with whom all this while he so-
tourned to inuite a great number to dinner, some of great
calling, many of good credite, among the which Surrey as
chiefe, the Lady Flauia, Camilla and Philotis Frances
were not forgotten.

The time being come of meeting, he saluted them all
in this manner.

I was neuer more desirous to come into England, the
I am loth to depart, but curiosite hath led mee, which I
looked not for, and lacke qualities as I could not lacke for,
which I speak not to flatter any, but to trueth it is know-
en to you all. But now the time is come that Euphues
must pack from those, whom he doth loueth, and go to the
Greas, which he hardly brooketh. But I would Fortune
had dealt so laudable with mee as nature, y^ shee might
haue either beene borne there, or able to liue there: which
seeing the one is past and cannot be, the other unlikely,
and therfore not easie to be, I must endure the cruelty of
the one, and with patience beare the necessitie of the o-
ther.

Yet this I earnestly craue of you all, that you will in
steade of a recompence accept thankes, and of him that is
able to giue nothing, take prayer for payment. What my
good mind is to you all, my tongue cannot vtter; what
my true meaning is, your parts cannot conceiue: yet as
occasion shall serue, I will shew y^ I haue not forgotten
any, though I may not requite one. Plutarchus not wyl-
ler then I in this, though lesser, is determined to carry be-
hinde: for he saith, that he had as liefe be buried in Eng-
land, as married in Italy: so holy doth he thinke y^ ground
heere, or so homely the women there, whom although I
would gladly haue with me, yet seeing I cannot, I am
most earnestly to request you all, not for my sake, who
ought to desire nothing, nay for his sake who is able to de-
serue little, but for the curteous sake of England, that you
vse him not so wel as you haue done, which would make
him

him pronde, but no worse then I wilbe him, which will make him pure: for though I speake before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilest the water is warme, and yron which being hot, is apt either to make a keye or a locke.

It may be Ladies and Gentlewomen all, that though England be not for Euphues to dwell in, yet it is for Euphues to sende to.

When he had thus said, he could scarce speake for weeping, all the company wer sory to forgoe him, some proffered him money, some landes, some houses, but he refused them all, telling them, that not the necessitie of lack caused him to depart, but of importance.

This done, they sate downe all to dinner, but Euphues could not be merry, for that he should so soone depart. the feast being ended, which was very sumptuous, as Merchants never spare for coste, when they haue full Coffers, they al bartely toke their leaues of Euphues, Camilla who liked very wel of his company, taking him by the hand, desired him that being in Athens, he would not forget his friends in England, and the rather for your sake quoth she, your friend shalbe better welcome, yea, and to me for his owne sake quoth Flauia, wherat Philautus reioyced, and Frauncis was not sory, who began a little to listen to the lure of love.

Euphues hauing all things in a readinesse, went immediately toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visit ỹ good olde father Fidus, whose curtesie they receiued at their comming. Fidus glad to se them, made them great cheere according to his ability, which had it bin lesse, would haue bene answerable to their desires. Much communication they had of the Court, but Euphues eyed quittance, for he said, things that are commonly known, it wer folly to repeat, and secrets, it wer against mine honestie to vtter.

The next morning they went to Douer, where Euphues being ready to take ship, he first take his farewel of Philautus in these words.

PHilautus, the care that I haue had of thee, from time to time, hath ben tryed by the counsaile I haue alwaies giuen thee, which if thou haue forgotte, I meane no more to write in water, if thou remember, imprint it still. But seeing my departure from thee is as it wer my death, for that I know not whether euer I shal see thee, take this as my last testament of good will.

Be humble to thy superiors, gentle to thy equalls, to thy inferiors fauourable, enuie not thy betters, iuttie not thy fellowes, oppresse not the poore.

The stipend that is allowed to maintein thee, vse wisely, be neither prodigall to spend all, nor couetous to keepe all, cut thy coat according to thy cloath, & thinke it better to be accompted thriftie among the wise, then a good companion among the riotous.

For thy study or trade of life, vse thy booke in the morning, thy bowe after dinner, or what other exercise shall please thee best, but alwayes haue an eye to the maine, whatsoeuer thou art chanced at ẏ buy. Let thy practise be law, for the practise of Phisicke is too base for so fine a stomack as thine, & diuinitie too curious for so fickle a head as thou hast. Touching thy procedings in loue, be constant to one, & trye but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Mean thy self from Camilla, deale wisely with Francis, for in England thou shalt finde those that wil decipher thy dealings be they neuer so politique, be secret to thy self, & trust none in matters of loue, as thou louest thy life.

Certifie me of thy procedings by thy letters, & thinke that Euphues cannot forget Philautus, who is as dere to me as my selfe. Commend me to all my friends: And so farewell good Philautus, and well shalt thou fare if thou follow

followe the counsaile of Euphues.

PHilautus the water stading in his eyes, not able to answere one word, until he had well wept, replied at the last as it were in one word, saying, that his counsel should be engraven in his heart, and he woulde followe euery thing that was prescribed him, certifiing him of his successe as eyther occasion, or opportunitie shoulde serue.

But when friendes at departing woulde vtter most, then teares hinder moste, which brake off both his aunswere, and stayde Euphues replye, so after manye millions of embracings, at the last they departed, Philautus to London where I leaue him, Euphues to Athens, wher I meane to followe him, for he it is that I am to goe with, not Philautus.

THer was nothing that happened on the Seas worthy the writing, but within fewe dayes Euphues hauing a merry winde, arriued at Athens, wher after he had visited his friends, & set an order in his affaires, he began to addresse his letters to Livia, touching the state of England, in this manner.

LIuia I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion, (if any such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouernment and entertainment of that countrey.

I haue thought it good to dedicate it to the Ladies of Italy, if thou think it worthy as thou canst not otherwise, cause it to be imprinted, that the praise of such an Ile, may cause those that liue els wher, both to commend it, and meruaile at it.

Philautus I haue left behinde me, who like an old Dog followeth his olde sent, Loue, wiser he is, then he was wont,

wont, but as yet nothing more fortunate, I am in health, and that thou art so, I heare nothing to ꝯ contrarie, but I know not how it fareth with me, for I cannot as yet brooke mine owne country, I am so delighted with another. Aduertise me by letters what estate thou art in, also how thou lykest the state of Englande, which I haue lent thee. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of Italy: Euphues wisheth health and honour.

If I had brought (Ladies) little dogges from Malta, or straunge stones from India, or fine carpets from Turkie, I am sure that either you would haue wooed me to haue them, or wished to see them.

But I am come out of England with a Glasse, wherin you shal behold the things which you neuer saw, & meruaile at the sight which you haue long, not to make you beautifull, but to make you blush, yet not at your vices, but others vertues, not a glasse to dresse your haires, but to redresse your harmes, by the which if you euery morning carefully examine your maners, being as careful to amend faults in your hearts, as you are curious to finde faults in your heads, you shal in short time be as much commended for vertue of the mind, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this Glasse, you must not thinke that the fault is in the glasse, but in your maners, not resembling Lucia, who seeing hir beautie in a true glasse to be but deformitie, washed hir face, and broke the glasse.

Heere you shall see beautie accompanied with virginitie, temperance, mercy, iustice, magnanimitie, & all other vertues whatsoeuer, rare in your sex, and but one, viz. vertue

then

then the Phœnix, where I thinke there is not one.

In this glasse shall you see, that the glasses which you carry in your fannes of fethers, shewe you to be lighter, then fethers, that the Glasse wherein you carouse your wine, make you to be more ingrate then Bacchus, that the new found glasse Cheynes, that you were about your neckes, argue you to be more brittle the glasse. But your eyes being to old to iudge of so rare a spectacle, my counsell is, that you looke with spectacles, for ill can you abide the beames of the cleere Sun, being skant able to viewe the blase of a dimme candle. The spectacles I wold haue you vse, are for the one eye iudgement without flattering your selues, for the other eye, beleefe without mistrusting of me.

And then I doubt not but you shall both thanke me for this Glasse (which I send also into all places of Europe) and thinke worse of your garish Glasses, which maketh you of no more price then broken glasses.

Thus faire Ladyes, hoping you will be as willing to pry in this Glasse for amendement of maners, as you are to prancke your selues in a looking glasse for commendation of meane, I wish you as much beautie as you wold haue, so as you would endeuour to haue as much vertue as you should haue. And so farewell.

Euphues.

¶Euphues Glasse for Europe.

THere is an Ile lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandie, called now England, heretofore named Britaine, it hath Ireland vpon the West side, on the North the maine Sea, on the East side, the Germaine Ocean. This Iland is in circuit, 1720. myles, in forme lyke

vnto a Triangle, being broadest in the South part, & gathering narrower & narrower till it come to the farthest point of Cathnesse Northward, where it is narrowest, & ther endeth in manner with a Promonterie. To repeat the auncient manner of this Iland, or what sundry Nations haue inhabited there, to let downe the Giaunts, which in bignesse of bone haue passed the common size, and almost common credit, to rehearse what diuersities of languages haue bene vsed, into how many kingdomes it hath bene deuided, what religions haue ben followed before ỹ coming of Christ, although it would breede great delight to your eares, yet might it happily seeme tedious: for that Honny taken excessiuely cloyeth the stomacke, though it be Honny.

But my minde is briefely to touch such things as at my being there I gathered by mine owne study and enquirie, not meaning to write a Chronicle, but to set down in a word what I heard by conference.

It hath in it twentie & fiue Cities, of the which the chiefest is named London, a place both for the beautie of building, infinite riches, varietie of all things, that excelleth all the Cities in the world: insomuch that it may be called the store-house and Mart of all Europe. Close by this Citie runneth the famous Riuer called the Thames, which from the head where it riseth named Isis, vnto the fall midway, it is thought to be an hundred & fourescore myles. What can ther be in any place vnder the heauēs, that is not in this noble Citie, either to be bought or borrowed.

It hath diuers Hospitals for the releiuing of ỹ poore, fiue-score faire Churches, for diuine seruice, a glorious Burse which they call the Royall Exchange, for the meeting of Marchants of all countries, where any traffique is to be had. And among all the straunge and beautifull shewes mine thinketh ther is none so notable, as ỹ Bridge which crosseth ỹ Thames, which is in manner of a continuall

rinuall ſtreete, well repliniſhed with large & ſtately houſes on both ſides, ſituate vpon twentie Arches, wher of each one is made of excellent free ſtone ſquared, euery one of them being three ſcore foote in height, and full twentie in diſtance one from an other.

To this place the whole Realme hath his recourſe, where by it ſeemeth ſo populous, that one would ſcarce thinke ſo many people to be in the whole Iſlande, as he ſhall ſee ſometymes in London.

This maketh Gentlemen braue, and Marchaunts rich, Citizens to purchaſe, and ſoiourns to mortgage, ſo that it is to be thought, that the greateſt wealth and ſubſtance of the whole Realme is couched with in the walles of London, where they that be rich keepe it from thoſe that be riotous, not deteyning it from the luſtie youthes of England by rigor, but encreaſing it vntil young men ſhall fauour of reaſon, wherein they ſhew them ſelues Treaſurers for others, not holders for themſelues, yet although it be ſure enough, would they had it, in my opinion, it were better to be in the Gentle-mens purſe, then in the Marchauntes handes.

There are in this Iſle two and twentie Biſhops, which are as it were ſuperintendaunts ouer the Church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earneſt followers of their doctrine, carefull watchmen that the Wolfe deuoure not the Sheepe, in ciuill gouernment politique, in ruling the ſpirituall ſworde (as farre as to them vnder their Prince apperteineth) iuſt, cutting off thoſe members from the Church by rigor, that are obſtinate in their hereſies, and inſtructing thoſe that are ignorant, appointing godly and learned Miniſters in euery of their Seas, that in their abſence may be lightes to ſuche as are in darkeneſſe, ſalt to thoſe that are vnſauorie, leauen to ſuch as are not ſeaſoned.

Viſitations are holden oftentimes, wher by abuſes and

ordoners, either in the laitie for negligence, or in the clergie for superstitiõ, or in al, for wicked liuing ther are punishments, by due execution wherof, the diuine seruice of God is honoured with more puritie, and followed with greater senceritie.

There are also in this Iland two famous Vniuersities, the one Oxforde, the other Cambredge, both for the profession of all sciences, for Diuinitie, Phisicke, Lawe, and all kinde of learning, excelling al the Vniuersities in Christendome.

I was my selfe in either of them, and like them both so well, that I meane not in the way of controuersie to prefer any for ye better in England, but both for the best in the world, sauing this, ye Colledges in Oxenforde are much more stately for the building, & Cambridge much more sumptuous for the houses in ye towne, but the learning neither lyeth in the free stones of the one, nor ye fine streates of the other, for out of them both doe dayly procede men of great wisedome, to rule in ye common welth, of learning to instruct ye common people, of all singuler kinde of professions to do good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether any other be so famous.

But to procede in England, their buildinges are not very stately, vnlesse it be the houses of noble men & here and ther, the place of a Gentleman, but much amended, as they report ye haue told me. For their munition they haue not onely great store, but also great cunning to vse them, and courage to practise the, their armour is not vnlike vnto that which in other countryes they vse, as Corslets, Almaine Riuetts, shirts of male, iacks quilted, and couered ouer with Leather, Fullio or Canuas, ouer thick plates of yron, that are lowed in the same.

The ordinance they haue is great, and therof great store.

Their

Their Nauie is deuided as it were into thꝛée ſoꝛts, of the which, the one ſerueth foꝛ wars, the other foꝛ burdē, the third foꝛ fiſhermen. And ſome veſſels ther be (I know not by experience, & yet I beléeue by circumſtance, that will ſaile nine hundꝛed miles in a weéke, when I ſhould ſcarce thinke that a birde could flye foure hundꝛed.

Touching other commodities, they haue foure bathes, the firſt called Saint Vincents, the ſecond, Hallie well, the third, Buxton, the fourth (as in olde time they read) Cair Bledud, but now taking his name of a towne néere adioyning, it is called the Bath.

Beſides this, many wonders ther are to be found in this Iland, which I will not repeat, becauſe I my ſelf neuer ſaw them, and you haue heard of greater.

Concerning their dyet, in number of diſhes & chaunge of meat, the Nobilitie of England do exceéd moſt, hauing all things that either may be bought foꝛ mony, oꝛ gotten foꝛ the ſeaſon: Gentlemen and Merchaunts fáre verye finely, & a poꝛe man it is, that dineth with one diſh, and yet ſo content with a little, that hauing half dined, they ſay as it wer in a Pꝛouerb, that they are as wel ſatiſfied as the Loꝛd Maioꝛ of London, whom they thinke to fare beſt, though he eate not moſt.

In their meales ther is great ſilence and granitie, vſing wine rather to eaſe the ſtomacke, then to load it, not like vnto other nations, who neuer thinke ẏ they haue dined till they be dꝛunken.

The attire they vſe, is rather led by the imitation of others, then their owne inuention, ſo that ther is nothing in England moꝛe conſtant, than ẏ inconſtancie of attire, now vſing the French faſhion, now the Spaniſh, then the Moriſco gownes, then one thing, then another, inſomuch that in dꝛawing of an Engliſhman, ẏ painter ſetteth him downe naked, hauing in the one hand a payꝛe of ſheéres, in the other a péece of cloth, who hauing cut his cholar after ẏ French guyſe, is ready to make his ſléeue after the

Barbarian manner. And although this were the greatest enormitie that I could see in England, yet is it to be excused, for they that cannot maintein this pride, must leaue of necessitie, and they that be able, will leaue when they see the vanitie.

The lawes they vse are differēt from ours, for although the common and ciuill law be not abolished, yet are they not had in so great reputation as their own cōmon lawes which they tearme the lawes of the Crowne.

The regement that they haue, dependeth vppon statute law, & that is by Parliament, which is the highest court, consisting of three seuerall sorts of people, the Nobilytie, Clergie, and Commons of the Realme, so as whatsoeuer be among them enacted, the Quéene striketh the stroke, allowing such things, as to hir Maiestie séemeth best. Then vpon common law, which standeth vpon Parimes and principles, yeares and tearmes, the cases in this law are called pleas or actions, and they are either criminall or ciuill, the meane to determine are writs, some originall, some iudiciall: Their trialls & recoueries are either by verdit or demur, confession or default, wherin if any fault haue ben committed, either in procesle or forme, matter or iudgement, the partie grieued may haue a writ of error. Then vpon customable law, which consisteth vpon laudable customes, vsed in some priuate countrey.

Last of all, vpon prescription, which is a certeine custome continued time out of minde, but it is more particuler then their customary law.

Murtherers & théeues are hanged, witches burnt, al other villanies that deserue death, punished wt death, insomuch that ther are very few haynous offences practised, in respect of those that in other countries are commonly vsed.

Of sauage beastes and vermyne they haue no great store, nor any that are noysome, the cattell they kéepe for profite, are Oxen, Horses, Shéepe, Goates, & Swine, and such like, wherof they haue abundance, wilde foule & fish they

they want none, nor any thing that either may serue for pleasure or profite.

They haue more store of pasture then tillage, their medowes better then their corne fields, which maketh more grasiers, then Cornmongers, yet sufficient store of both.

They excell for one thing, their Dogs of all sorts, spaniels, hounds, mastifs, & diuers such, ỹ one they kæpe for hunting and hawking, the other for necessary vses about their houses, as to draw water, to watch thæues, &c. and thereof they deriue the word Mastife, of Mase and thæse.

There is in that Ile Salt made, & Saffron, ther are great quarries of stones for building, sundry minerals of Quicksiluer, Antimony, Sulphur, black Lead, and Orpiment redde and yeolow. Also ther groweth the finest Alum ỹ is, Vermilion, Bittament; Chrisocolla, Topazus, the mineral stone whereof Petreolum is made, and that which is most strange, the mineral pearle, which as they are for greatnes and colour most excellent, so are they digged out of the maine lande, in places far distant from the shoare.

Besides these, though not straunge, yet necessary, they haue Cole mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Lead, ther groweth Yron, Steele and Copper, & what not, so hath God blessed that country, as it should seeme not onely to haue sufficient to serue their owne turnes, but also others necessities, wherof ther was an olde saying, Al countryes stand in nede of Britaine, and Britaine of none.

Their Aire is very wholsome and pleasant, their ciuilitie not inferiour to those ỹ deserue best, their wits very sharpe and quick, although I haue heard that the Italian and the Frenchman haue accompted them but grose and dull pated, which I thinke came not to passe by ỹ prowse, they made of their wits, but by the Englishmans report. For this is strange (and yet how true it is ther is none

that

that euer trauayled thether, but can report) that it is alwayes incident to an Englishman to think worst of his owne nation, either in learning, experience, common reason, or wit, preferring alwayes a stranger rather for the name, then the wisedome. I for mine owne part thinke, that in all Europe ther are not Lawyers more learned, Diuines more profounde, Phisitions more expert, than are in England.

But that which most allureth a stranger, is their curtesie, their ciuilitie, & good enterteinment, I speak this by experience, that I found more curtesie in England among those I neuer knew, in one yere, then I haue done in Athens or Italy among those I euer loued, in twentie.

But hauing entreated sufficiently of the country, and their conditions, let me come to the glasse I promised, being the Court, wher although I shold as order requireth beginne with the chiefest, yet I am enforced with the Painter, to reserue my best colours to end Venus, and to laye the ground with the basest.

First then I must tel you of the graue & wise Counsailours, whose foresight in peace, warranteth safetie in warre, whose prouision in plentie, maketh sufficient in dearth, whose care in health, is as it were a preparatiue against sicknes, how great their wisdome hath ben in all things, the twentie two yeres peace doth both shew and proue. For what subtiltie hath there bene wrought so closely, what priuie attempts so craftely, what rebellions stirred vp so disorderly, but they haue by policie bewraied, preuented by wisdome, repressed by iustice? What conspiracies abroad, what cõfederacies at home, what iniuries in any place hath ther ben contriued, the which they haue not either foreséene before they could kindle, or quenched before they could flame?

If any wily Vlysses should faine madnesse, ther was among them alwayes some Palamedes to reueale him, if any Thetis went about to kéep hir sonne from the doing

of

of his countrey seruice, there was also a wise Vlysses in the court to beware it: If Sinon came with a smoth tale to bring in the horse into Troye, there hath bene alwayes some courageous Laocon to throwe his speare against the bowelles, whiche being not bewitched with Laocon, hath vnfolded that which Laocon suspected.

If Argus with his hundred eyes went prying to vndermine Iuppiter, yet mette he with Mercurie, who whistled all his eyes out: in-somuch as there coulde neuer yet any craft preuaile against their pollycie, or any challenge against their courage. There hath alwayes bene Achilles at home, to buckle with Hector abroad, Nestors grauitie to countermaile Priams counsaile, Vlysses subtilties to match with Antenors policies. England hath all these, that can and haue wielded with all others, wherof we can require no greater proofe then experience.

Besides they haue a zealous care for the encreasing of true religion, whose faithe for the most part hath bene tryed thorough the fire, which they had felt, had not they fledde ouer the water. Moreouer the great fruits they bende towardes scholes of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happie England where such Counsailours are, where such people liue, where such vertue springeth.

Amonge these shall you finde Zopirus that will mingle bloude to doe his countrye good, Achates that will neuer flatte at ought from his prince Aeneas, Phanias that neuer counted a thing impossible, Cato that euer counselled to the best, Ptholomeus Philadelphus that alwayes maintained learning. Among the number of all which noble and wise counsailours I cannot but (to his honour) make remembred the noble prudent and euer honourable the Lord Burleigh high

Dreasurer of that Realme, no lesse reuerenced for his wisedome, then renowmed for his office, more loued at home then feared abroade, and yet more feared for his counsaile amonge other nations, then swarde in fyue, in whome the saying of Agamemnon may be verified who rather wished for one such as Nestor, then many such as Aiax.

This noble man I founde so readie being but a stranger, to do me good, that neither I ought to forget him, neither cease to pray for him, that as he hath the wisdome of Nestor, so he may haue the age, that hauing the policies of Vlysses, he may haue his honour, worthy to lyue long, by whom so many lyue in quiet, and not vnworthy to be aduaunced, by whose care so many haue been preferred.

Is not this a Glasse faire Ladyes for all other countries to behold, where there is not onely an agreement in faith, religion, and counsails, but in friendshippe, brotherhode and lyuing? By whose good endeuours vice is punished, vertue rewarded, peace established, forren broyles repelled, domesticall cares appeased: what nation can of Counsailours desire more? what Dominion, that excepted, hath so much? when neither courage can preuaile against their chiualrie, nor craft take place against their counsaile, nor both ioynde in one be of force to vndermine their countrie. When you haue vaseled your eyes with this Glasse, behold here an other. It was my fortune to be acquainted with certaine English Gentlemen, which brought me to the court, where when I came, I was driuen into a muse to behold the lustie and braue gallants, the beautifull and chast Ladies, the rare & goodly others, so as I could not tell whether I should most commend vertue or beauty. At the last commyng oftener thether then it behoued one of my degree, yet not so often as they desired my company, I began to pry after their maners, natures,

and

and lyues, and that vnder willoweth I saw, wherof who so doubteth I will sweare.

The Ladyes spende the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italy, who begin their morning at midnone, and make their euening at midnight, vsing sonets for Psalmes, and pastimes for prayers, reading the Epistle of a louer, when they shoulde perule the Gospell of our Lorde, drawing wanton lynes when death is before their face, as Archimedes did triangles and circles when the enimy was at his backe. Behold Ladies in this glasse, that the seruice of God is to be preferred before all things, imitate ỹ English Damoselles, who haue their books tyed to their gyrdles, not fethers, who are as cunning in ỹ scriptures, as you are in Ariosto or Petrack or any booke that liketh you best, and becommeth you worst.

For bravery I cannot say that you exceede them, for certainly it is the most gorgeous court that euer I haue seene, reade, or heard of, but yet do they not vse their apparell so nicelye as you in Italy; who thinke scorne to knele at seruice, for feare of wrinckles in your silkes, who dare not lift vp your heads to heauen, for feare of rumpling the ruffs in your neck, yet your handes I confesse are holden vp, rather I thinke to shew your rings, then to manifest your righteousnesse. Who bravelie they vse is for the honour of their Prince, the attyre you weare for the alluring of your pray, the ritch apparell maketh their beautie more seene, your disguising causeth your faces to be more suspected, they resemble in their rayment the Estrich who being gased on, closeth hir winges and hideth hir fethers, you in your robes are not vnlike the peacocke, who being prayed spreadeth hir tayle and bewrayeth hir pride. Veluettes and silkes in them are like golde about a pure Diamond, in you like a greene hedge, about a filthy dunghill. Thinke not Ladies ỹ becaus you are decked with golde,

you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen, loke diligently into this English glasse, and then shall you see that the more costly your apparell is, the greater your curtesie should be, ỹ you ought to be as far from pride, as you are from powertie, and as nere to princes in beautie, as you are in brightnes. Because you are braue, disdaine not those that are base, thinke with your selues that russet coates haue their Christendome, that the Sunne when he is at his hight shineth as well vpon course carsie, as cloth of tissue, though you haue pearles in your eares, Iewels in your breasts, precious stones on your fingers, yet disdaine not the stones in the street, which although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, that God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to the wise, who now are but staring stocks to the foolish, then shall you be praised of most, who are nowe pointed at of all, then shall God beare with your follye, who now abhorreth your pride.

As the Ladyes in this blessed Iland are deuout and braue, so are they chast and beautifull, insomuch that when I first beheld them, I coulde not tell whether some mist had bleared mine eyes, or some straunge enchauntment altered my minde, for it may be, thought I, that in this Iland, either some Artimedorus or Lisimandro, or some odd Nigromancer did inhabit, who would shewe me Fayries, or the body of Helen, or the newe shape of Venus, but comming to my selfe, and seeing that my senses were not chaunged, but hindered, that the place where I stode was no enchaunted castell, but a gallant court, I could scarce restraine my boyes from crying, There is no beautie but in England.

There did I beholde them of pure complection, exceeding

ding the Lilly and the Role, of fauour (wherein the chiefest beautie consisteth) surpassing the pictures that were feyned, or the Magitian that would faine, theyr eyes pearcing lyke the Sunne beames, yet chaft: their speach pleasaunt and sweete, yet modest & courteous, their gate comly, their bodyes streight, their hands white, all things that man could wish, or women would haue: which how much it is, none can set downe, when as the one desireth as much as may be, ỳ other more. And to these beautiful mouings, chaft mindes: to these comely bodyes, temperaunce, modestie, milocneſſe, sobrietie: whom I often beheld merry, yet wise: conferring with courtiers, yet warily: drinking of wine, yet moderately: eating of delycates, yet but their eare full: lystening to discourses of loue, but not without reasoning of learning: for ther it more delyghteth them to talke of Robin-hode, than to shoot in his bow, & greater pleasure they take to heare of loue than to be in loue.

Here Ladyes is a Glasse, that will make you blush for shame, and loke wan for anger, their beautie commeth by Nature, yours by Art: they encrease theyr fauours with fayre water, you maintein yours with painters colours, the hayre they lay out groweth vppon their owne heades, your slenderneſſe hangeth vppon others: theirs is alwayes in their owne keeping, yours often in the Myers: their beautie is not lost with a sharpe blast, yours fadeth with a soft breath: Not vnlyke vnto Paper flowers, which breake as sone as they are touched, resembling the birdes in Aegypt called Ibes, who being handeled, lose their fethers, or the serpent Serapie, which being but toucht with a brake burſteth. They vse theyr beautie, bicause it is cõmendable, you, bicause you would be common: they, if they haue lyttle, do not seeke to make it more, you that haue none, endeauour to beſpeake most: if theirs wither by age, they nothing esteeme it, if yours waſt by yeares, you goe about to kepe it: they know

that beautie muſt faile, if life continue, you sweare that it ſhal not fade the goodneſs laſt.

But to what ende Ladies do you alter the gifts of Nature, by the ſhifts of Arte? is there no colour good, but white and Damaſk bright but Venus, no Lamon faire but Lamia? Why goe you about to make the face layre by thoſe meanes that are moſt foule? a thing loathſome to man and therefore not lovely, horrible before God, and therefore not lawfull.

Have you not heard, that the beautie of the Temple is moſt brighteſt, that paintings are for Pictures without ſence, not for perſons with true reaſon. Follow at laſt Ladyes the Gentlewomen of England, who being beautifull, doe thoſe thinges as ſhall become ſo amiable faces, if of an indifferent hewe, thoſe things as ſhal make them lovely, not adding an ounce to beautie, that maye detract a dramme from vertue. Beſides this, their chaſtitie and temperaunce is as rare, as their beautie, not going in your foot-ſteps, that drinke wine before you riſe to encreaſe your colour, and ſwilt it when you are up, to prouoke your luſt: They ply their needle to banish idlenes, not the penne to nourisherie, not ſpending their time in unfolding the letters of thoſe that loue them, but forſwearing the company of thoſe that write them, giuing no occaſion either by wanton lookes, unſeemely geſtures, unadviſed ſpeach, or any uncomelye behauiour of lyghtneſſe or lyking. Contrary to the cuſtome of many countreys, where filthy wordes are accompted to ſauour of a fine witte, broade ſpeach of a bold courage, wanton glaunces, of a sharpe eye ſight, crooked deedes, of a comely geſture, all vayne delights of a right courteous courteſie.

And yet are they not in England preciſe, but warye: not diſdainefull to conferre, but fearefull to offende: not ſpitte out cenſures where they perceiue truth, but without replying, where they ſuſpecte treacherye, loath to

among

among other Nations, there is not one lasciuious thought alone to chast eares, but it is heard with great sport, and answered with great speede.

Is it not shame (Ladies) that that Ile of England should be a mirrour to you, to Europe, to the whole worlde.

Where is the temperance you professe, when wine is more common, than water: where the chastitie, when lust is thought lawfull: where the modestie, when your attire tourneth to vncleannesse, vncleannesse, to shamelesnesse, shamelessenesse to all sinfulnesse. Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest bragge in this worlde, is to be burning Lampes in the worlde to come, that the clearest beautie, in this life, is to be amiable to him that shall giue life eternall: Looke in the Glasse of Englande, ye bright I feare me for your eyes, what is there in your face, that they haue not, and what that you should not haue.

They are in prayer deuout, in bragerie humble, in beautie chast, in speaking temperate, in affection wise, in attire modest, in all their actions though courtly, vertuous women, yet Angelles, because vertuous.

Ah (good Ladyes) good, I saye, for that I loue you, I would you could a little abate the pride of your stomackes, that lasciuiousnesse of mynde, that licentious behauiour which I haue seene in you, with no little sorrow, & cannot remedy with continuall sighes.

They in England may when you play, sleepe when you sleepe, fast, when you feast, and weepe for their sins, when you laugh at your sensualitie.

They frequent the church to serue God, you to see gallants, they deck themselues for cleanlines, you for pride, they maintaine their beautie, for their owne husbands, you for others lustes, they vse plaine attire, because they

feare

feare to take too much, you trouble you can take no more. Come Ladyes, with teares I call you, bathe in this glaſſe, repent your ſinnes paſt, refraine your preſent vices, abhorre vanities to come, ſay this vnto your ſelfe. We can ſee our faults only in the Engliſh Glaſſe: a Glaſſe of grace to them, of griefe to you: to them in ſtede of righteouſnes, to you in place of repentance.

The Lords and Gentlemen, in that court, are alſo an example for all others to follow, true types of Nobilitie, the onely ſtay and ſtaffe of honour, braue courtiers, ſtout ſouldiours, apt to trauell in peace, and ride in warre. In fight fierce, not dreading death, in friendſhippe firme, not breaking promiſe, courteous to all that deſerue wel, cruell to none, that deſerue ill. Their aduerſaries they truſt not, that ſheweth their miſdome, their enimies they feare not, that augmenth their courage. They are not apt to proffer injuries, nor he to take any: loth to picke quarrells, but longing to reuenge them.

Active they are in all things, whether it be to wraſtle in the games of Olympia, or to fight at Barriers in Paleſtra, able to carry as great burthens as Milo, of ſtrength to throwe as bigge ſtones as Turnus, and what not, that either man hath done, or may doe, worthye of ſuch Ladyes, and none but they, and Ladies willing to haue ſuch Lords, and none but ſuch.

This is a Glaſſe for our youth in Greece, for your young ones in Italy, the Engliſh glaſſe, behold it Ladies and Lordes all, that either meane to haue pietie, vſe bra-uerie, encreaſe beautie, or that deſire temperatitie, chaſtitie, wit, wiſedome, valure, or any thing that may delyght your ſelues, or deſerue praiſe of others.

But an other ſight there is in my Glaſſe, which maketh me ſigh for griefe I cannot ſpeak it, and yet had I rather offend in derogating from my Glaſſe, than my good will.

Bleſſed is that Lande, that hath all commodities to

encreaſe

encreaſe the common wealth, happie is that Iſlande that hath wiſe counſailours to maintaine it, vertuous courtiers to beautifie it, noble Gentlemen to aduaunce it, but to haue ſuch a Prince to gouerne it, as is their Soueraigne Queene, I knowe not whether I ſhould thinke the people to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue ſuch a ruler, or hir vertues to bee honoured, that hath ſuch royaltie: for ſuch is their eſtate there, that I am enforced to thinke, that euery day is as luckie to the Engliſhmen, as the firſt day of Februarie hath beene to the Grecians.

But I ſée you gaſe vntill I ſhewe this Glaſſe, which you hauing once ſeene, will make you giddy: Oh Ladies I knowe not when to beginne, nor where to ende: for the more I go about to erpreſſe the bright neſſe, the more I finde mine eyes bleared, the nérer I deſire to come to it, the farther I ſéeme from it, not vnlike vnto Simonides, who being curious to ſet downe what God was, the more leyſure he toke, the more loth hée was to meddle ſaying that in things aboue reach, it was eaſie to catch a ſtraine, but impoſſible to touch a Star: and therefore ſcarce tollerable to poynt at that, which one can neuer pull at. When Alexander had commaunded that none ſhoulde paint him but Appelles, none carue him but Lyſippus, none engraue him but Pirgoteles, Parrhaſius, framed a Table ſquared, euery way two hundreth foote, which in the borders he trimmed with freſh coulours, and limmed with fine golde, leauing all the other roume without knotte or lyne, which table he preſented to Alexander, who no leſſe merueiling at the bignes, then at the bareneſſe demaunded to what end he gaue him a frame without face, being ſo naked, and with-out faſhion being ſo great. Parrhaſius, aunſwered him, let it bée lawfull for Parrhaſius, O Alexander to ſhewe a Table where-in he woulde paint Alexander, if it were not

vnlawfull, and for others to square Timber, though Lysippus carue it, and for all to cast brasse though Pirgoteles ingraue it. Alexander perceiuing the good minde of Parrhasius, pardoned his boldenesse, and preferred his arte: yet enquiring why he framed the table so bigge, he aunswered that hee thought that frame to bee but little enough for his picture, when the whole worlde was to little for his person, saying that Alexander must as well be praysed as painted, and that all his victories and vertues were not for to be drawen in the compasse of a Signet, but in a fielde.

This aunswere Alexander both liked and rewarded, insomuch that it was lawfull euer after for Parrhasius both to praise that noble king and to paint him.

In the like manner I hope, that though it bee not requisite that any should paint their Prince in England that cannot sufficiently perfect hir, yet it shall not bee thought rashnesse or rudenesse for Euphues to frame a table for Elizabeth, though hee presume not to paint hir. Let Appelles shewe his fine Arte, Euphues will manifest his faithfull heart, the one can but proue his conceite to blase his cunning, the other his good will to grinde his coulours: he that whetteth the toles is not to be misliked, though he cannot carue the Image, the worme that spinneth the silke, is to bee esteemed, though shee cannot worke the sampler, they that fell timber for shippes are not to be blamed, bicause they cannot builde shippes.

He that carieth morter furdereth the building, though hee bee no expert Mason, he that diggeth the garden, is to be considered, though he cannot treade the knottes, the Golde-smithes boy must haue his wages for blowing the fire, though hee can-not fashion the Jewell.

Then Ladyes I hope poore Euphues shall not be reuiled, though he deserue not to be rewarded.

I will

I will let downe this Elizabeth, as neere as I can: And it may be, that as the Venus of Appelles, not finished, the Tindarides of Nichomachus not ended, the Medea of Timomachus not perfected, the Table of Parrhasius not coulloured, brought greater desire to them to consumate them: to others to see them: so the Elizabeth of Euphues, being but shadowed for others to vernish, but begunne for others to ende, but drawen with a black coale, for others to blase with a bright coulour, may worke either a desire in Euphues hereafter if he liue, to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a will to wish it. In the meane season I say as Zeuxis did when he had drawen the picture of Atalanta, more will enuie me then imitate me, and not commende it though they cannot amende it. But I come to my England.

There were for a long time ciuil warres in this countrey, by reason of seuerall claymes to the Crowne, betweene the two famous and noble houses of Lancaster and Yorke, either of them pretending to be of the royall bloude, which caused them both to spend their bytall bloude, these iarres continued longe, not with out greate losse, both to the Nobilitie and Communaltie, who ioyning not in one, but diuers parts, turned the Realme to great ruine, hauing almost destroyed their coūtrey before they could annoint a king.

But the liuing God who was loth to oppresse England, at last began to represse iniuries, & to giue an ende by mercie, to those that could finde no ende of malice, nor lake for any ende of mischiefe. So tender a care hath hee alwayes had of that England, as of a new Israel, his chosen and peculier people.

This peace begunne by a mariage solemnized by Gods speciall prouidence, betweene Henrie Earle of Ritchmond heire of the house of Lancaster, and Elizabeth daughter to Edwarde the fourth, the vndoubted issue

and heire of the houſe of Yorke, whereby (as they tearme it) the redde Roſe and the white, were united and ioyned together. Out of theſe Roſes ſprange two noble buddes, Prince Arthur and Henry, the eldeſt dying without iſſue, the other of moſt famous memorie, leauing behinde him three children, Prince Edward, the Ladie Marie, the Ladie Elyzabeth. King Edward liued not long, which coulde neuer for that Realme haue liued to long, but ſharpe froſtes bite forwarde ſpringes, Eaſterly windes blaſteth towardlye bloſſoms, cruell death ſpareth not thoſe, which we our ſelues liuing cannot ſpare.

The elder ſiſter the Princes Marie, ſucceeded as next heire to the crowne, and as it chaunced next heire to the graue, touching whoſe life, I can ſay little bicauſe I was ſcarſe borne, and what others ſay, of me ſhall bee forborne.

This Queene being diſceaſed, Elyzabeth being of the age of xxii. yeares, of more beautie then honour, and yet of more honour then any earthly creature, was called from a priſoner to be a Prince, from the caſtell to the crowne, from the feare of loſing hir heade, to bee ſupreame heade. And here Ladies it may be you will moue a queſtion, why this noble Lady was either in daunger of death, or cauſe of diſtreſſe, which had you thought to haue paſſed in ſilence, I would notwithſtanding haue reuealed.

This Ladie all the time of hir ſiſters reigne was kept cloſe, as one that tendered not thoſe proceedings, which were contrary to hir conſcience, who hauing diuers enimies, endured many croſſes, but ſo patientlye as in hir deepeſt ſorow, ſhe would rather ſigh for the libertie of ỳ goſpel, then hir owne freedome. Suffering hir inferiours to triumph ouer hir, hir foes to threaten hir, hir diſſembling friends to vndermine hir, learning in all this miſerie onely the patience ỳ Zeno taught Eretricus

to

to beare and forbeare, neuer seeking reuenge, but with good Lycurgus, to lose hir owne eye, rather than to hurt an others eye.

But being now placed in the seat royal, she first of all stablished religion, banished Poperie, aduaunced ỳ word, that before was so much defaced, who hauing in hir hand the sword to reuenge, sled rather bountifully to reward: being as far from rigour when she might haue killed, as hir enimies wer frō honestie, when they could not, giuing a general pardon, whē she had cause to vse perticular punishments, preferring the name of pittie, before the remembrance of perils, thinking no reuenge more princely, than to spare when she might spill, to saue when she might strike, to proser to saue with mercie, when she might haue destroyed with Justice.

Heere is the clemencie worthy commendation & admiration, nothing inferiour to ỳ gentle disposition of Aristides, who after his exile did not so much as note them, that banished him, saying with Alexander, that there can be nothing more noble, then to doe well to those, that deserue ill.

This mightie and mercifull Quéene, hauing manye billes of priuate persons that sought before time to betray hir, burnt them all, resemblyng Iulius Cæsar, who being presented with the lyke complaints of his Commons, threwe them into the fire, saying: that he had rather not know the names of Rebelles, than haue occasion to reuenge, thinking it better to be ignorant of those that hated him, than to be angry with them.

This clemencie did hir Maiestie not onely shewe at hir comming to ỳ crowne, but also throughout hir whole gouernmēt, whē she hath spared to shed their blouds, that sought to spill hirs, not racking the Lawes to extremitie, but mittigating the rigour with mercy, insomuch as it may be sayd of ỳ royall Monarch as it was of Antonius, surnamed the godly Emperour, who reigned many

yeares without the effusion of bloud. What greater vertue can ther be in a prince thā mercy, what greater praise than to abate the edge which she should whet, to pardon where she should punish, to reward where she should revenge.

I my selfe being in England, when hir Maiestie was for hir recreation in hir Barge vppon the Thames, hard of a Gun that was shot off, though of the partie vnwittingly, yet to hir noble person daungerously, which fact she most gratiously pardoned, accepting a iust excuse before a great amends, taking more griefe for hir poore Bargeman, that was a lyttle hurte, than care for hir selfe, that stode in greatest hazard: O rare example of pittie, O singular spectacle of pietie.

Diuers besides haue ther bene: which by priuate conspiracies, open rebellions, close wyles, cruel witchcraftes, haue sought to ende hir lyfe, which saueth all their liues, whose practises by the diuine prouidence of the almightie, haue euer bene disclosed, insomuch that he hath kept hir safe in ỳ Whales belly, when hir subiects went about to throw hir into the Sea, preserued hir in the hotte Ouen, when hir enimies increased the fire, not suffering a haire to fall from hir, much lesse anye harme to fasten vpon hir.

These iniuries and treasons of hir subiects, these policies and vndermining of forrein Nations, so lyttle moued hir, that she would often say: Let them know, that though it be not lawfull for them to speake what they lyst, yet is it lawfull for vs to doe with them what we lyst, being alwayes of that mercifull minde, which was in Theodosius, who wished rather, that he might call the dead to lyfe, than put the lyuing to death, saying with Augustus, when she should set hir hand to any condemnation, I would to God we could not write. Infinite were the ensamples, ỳ might be alleadged, & almost incredible, wherby she hath shewed hir selfe a Lambe in meek-

nesse

neſſe, whenſhe had cauſe to be a Lyon in might, proued a Doue in fauour, when ſhe was prouoked to be an Eagle in fierceneſſe, requiting iniuries with benefits, reuenging grudges with giftes, in highest Maiestie bearing the loweſt minde, forgiuing all that ſued for mercye, and forgetting all that deſerued Juſtice. O diuine Nature, O heauenly nobilitie, what thing can ther be more required in a Prince, then in greateſt power to ſhew greateſt patience, in chiefeſt glory to bring forth chiefeſt grace, in abūdaunce of all earthly pompe, to manifeſt aboundaunce of all heauenly pietie? O fortunate England, that hath ſuch a Queene, vngratefull if thou praye not for hir, wicked if thou doe not loue hir, miſerable, if thou loſe hir.

Here Ladyes is a Glaſſe for all Princes to beholde, that being called to dignitie, they vſe moderation, not might, tempering the ſeueritie of the Lawes with the mildeneſſe of loue, not executing all they will, but ſhewing what they may. Happy are they, and onely they that are vnder this glorious and gratious Soueraigntie: inſomuch, that I accompt all thoſe abiectes, that be not hir ſubiects.

But why do I tread ſtill in one path, when I haue ſo large a field to walke, or lynger about one flower, when I haue many to gather: wherein I reſemble thoſe, that being delighted with ỹ little brooke, neglect ỹ fountaines head, or that painter, that being curious to colour Cupids bow, forgot to paint the ſtring.

As this noble Prince is endewed with mercie, patience, and moderation, ſo is ſhe adourned with ſingular beautie, and chaſtitie, excelling in the one Venus, in the other Veſta. Who knoweth not how rare a thing it is (Ladyes) to matche virginitie with beautie, a chaſte minde with an amyable face, diuine cogitacions with a comelye countenaunce? But ſuch is the grace beſtowed vppon this Earthlye Goddeſſe, that hauing the beautie that might allure all Princes, ſhe hath the chaſti-

chastitie also to refuse all, accompting it no lesse prayse to be called a Virgin, than to bee esteemed a Venus, thinking it as great honour to be founde chaste, as thought amiable.

Where is now Electra, the chaste Daughter of Agamemnon? Where is Lala that renoumed Virgin? Where is Aemilia, that through hir chastitie wrought wonders, in mainteining continuall fire at the Altar of Vesta? Where is Claudia, that to manifest hir Virginitie, sette the ship on floate with hir finger, that multitudes coulde not remoue by force? Where is Tuscia, one of the same order, that brought to passe no lesse mervailes by carying water in a sive, not shedding one drop from Tiber to the Temple of Vesta? If Virginitie haue such force, then what hath this chast Virgin Elizabeth done, who by the space of twentie and odde yeares, with continuall peace against all policies, with sundry miracles contrary to all hope, hath gouerned that noble Iland. Against whom neither forrein force, nor ciuill fraude, neither discorde at home, nor conspiracies abroad could prevayle.

What greater mervaile hath happened since the beginning of the world, than for a young and tender Mayden to gouerne strong and valyaunt men, than for a Virgin, to make the whole world, if not to stande in awe of hir, yet to honour hir, yea, & to lyue in spight of all those that spight hir, with hir sword in the sheath, with hir armour in the Tower, with hir souldiours in their gownes, insomuch as hir peace may be called more blessed, than the quyet raigne of Numa Pompilius, in whose gouernement the Bées haue made their Hiues in the Souldiours Helmets.

Now is the Temple of Janus remoued from Rome, to England, whose dore hath not bene opened this twentie yeares, more to be mervailed at, than the regiment of Debora, who ruled twentie yeares with Religion, or Semiramis that gouerned long with power, or Zenobia, that

that reigned fiue yeares in prosperitie.

This is the onelye miracle that virginitie euer wrought, for a little Ilande enuironed round about with warres, to stande in peace, for the walls of Fraunce to burne, and the houses of England to freese, for all other nations either with cruel swoorde to be rewined, or with fosten fewes to be inuaded, and that countrey neither to be molested with iniuries in their owne bosoms, nor threatned with blasts of other hardereres. But alwayes though not laughing, yet loking through an Emerand at others iarres.

Their fields haue bene sowen with corne, straunger Theirs pitched with Campes, they haue their men reaping their harueste, when others are muskring in their harnesse, they bee their pecces to sowe for pleasure, others their Caliuers for feare of perill.

O blessed peace, oh happy Nimes, O fortunate people! Blessed is that people whose God is the Lorde, where he hath placed peace, which bringeth all plentie, and reuested a Virgin Queene, whiche with a wande ruleth his vnruly waues, and with hir worthinesse, winneth the good wils of straungers, so that she is no lesse gratiaus among hir aliens, then glorious to others, no lesse loued of hir people, then merualled at of other nations.

This is the blessing that Christ alwayes gaue to his people peace. Why is it? Christ that he giueth to the wicked, there shall be no peace to the vngodly. This was the onely salutation he vsed to his Disciples, peace be vnto you. And therefore is he called the God of loue, and peace, & holy writte.

Salomons peace was the Temple of the Lorde builte, by Salomon, Christ would not be borne, vntill there were peace throughout the whole world. This was the onely thing that Esaias prayed for, let there be trueth and peace. Dauid in many places with which examples doe

manifestly proue, that there can be nothing giuen of god to man more notable then peace.

This peace hath the Lorde continued with great and vnspeakeable good-nesse amonge his chosen people of England. How much is that nation bounde to such a Prince, by whome they enioye all benefites of peace, hauing their barnes full, when others famish; their Cofers stuffed with golde, when others haue no siluer, their wines with-out daunger, when others are defamed, their daughters chast when others are deflowred, their houses furnished when others are fired, where they haue all thinges for superfluitie, others nothing to sustaine their nede. This peace hath GOD giuen for hir vertues, pittie, moderation, virginitie, which peace, the same GOD of peace continue for his names sake.

TOuching the beautie of this Prince, hir countenaunce, hir personage, hir maiestie, I can not thinke that it may be sufficiently commended, when it can not be too much meruayled at: so that I am constrayned to saye as Praxitiles did when he began to paint Venus and hir sonne, who doubted, whether the worlde coulde affoorde coulours good enough for two such fayre faces, and I whether our tongue canne yelde words to blase that beautie, the perfection whereof none canne imagine, which seeing it is so, I muste do like those that want a clere sight, who beeing not able to discerne the Sunne in the Skye, are inforced to beholde it in the water, Zeuxis hauing before him fiftin fayre virgins of Sparta whereby to drawe one amiable Venus, sayde, that fiftie more fayrer then those could not minister sufficient beautie to shewe the goddesse of beautie, therefore being in dispayre either by Arte to shadowe hir, or by immagination to comprehende hir, he drewe in a table a fayre Temple, the gates open, and Venus going in, so as nothing could be perceiued but hir backe,

wherein

where she liked such entertainment that Appelles himselfe seeing this worke, wished that Venus would turne her face, saying, that if it were in all parts agreeable to the backe, he would become apprentice to Zeuxis, and leaue to paint Venus. In the like manner fareth it with me, for hauing (I thinke) in Italy more then fiftie hundred, whereby to counterfeit Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great admiration I passe her court with my bathe towards you, for that I cannot by arte portray her beautie, wherein though I want the skill to doe it as Zeuxis did, yet nothing at all doubting any comparing it wisely, you all will say that if her face be answerable to her backe, you will like my handy craft, and become her bondmaides. In the meane season I leaue you gasing, vntill she turne her face, imagining her to be such a one as nature framed, so that onely that vertue should immitate, where in she hath proued her selfe to be exquisite, and Painters to be ignorant.

This Beautifull woulde when I behelde to be endues with chastitie, temperance, mildenesse, and all other good gifftes of Nature, as therefter shall appeare, when I saw her to surpasse all in beautie, and yet a Virgin, to excell all in pietie, and yet a Woman, to be inferiour to none in all the ornaments of the bodye, and yet superiour to euery one in all graces of the minde, I began thus to praise, that as she hath lined fortie yeares a virgin of great maiestie, so she may liue foure-score yeares a mother with great loue, that as with her we haue long time had peace and plentie, so by her we may euer haue quietnesse and abundance, wishing this euen from the bottome of a hearte that wisheth well to England, though feareth ill, that either the enuious eyes before she dye, or the time to see her children children in the worlde, altogether ouerthrowe their Estate, so that we triumph vpon what a twist they

hang that now are in heauen, they that lyue shall for euer
I to thinke on, sigh. But God for his mercies sake,
Christ for his merits sake, the holy Ghost for his names
sake, graunt to that realme comfort without anye ill
chaunce, and the Prince they haue with out any other
chaunge, that the longer she liueth the fairer she may
smell, like the vyo let, that she may be triumphant in
victories like the Palme tree, fruitfull in hir age like the
Vyne, in all ages prosperous, to all men gratious, in all
places glorious: so that there be no ende of hir praise
vntill the end of all flesh.

Thus did I often talke with my selfe, and with toith
mine whole soule,

What should I talke of hir sharp wit, excellent wise
dome, exquisite learning, and all other qualities of the
minde, wherein she seemeth as farre to excell those that
haue beene accompted singular, as the learned farre ex
passe those, that haue beene thought simple?

In questioning not inferiour to Nicaulia the Queene
of Saba, that did put so many hard doubts to Salamon,
equall to Nicostrate in the Greeke tongue, who
thought to giue precepts for the better perfection, more
learned in the Latine then Aurelia Cotta, or passing Aspa
sia in Philosophye, who taught Pericles eloquence in
iudgement Themistocles, or more eloquent Pythagoras,
adde to these qualyties, those, that none of these haue,
the French tongue, the Spanish, the Italyan, not meane
in euery one, but excellent in all, readier to correct
errours in those languages, then to be controlled, better
to teach others, then to learne of others, more able to giue
newe rules, then to serue in the olde. And much as there
is no Andalia vnto it, that commeth into hir court, but
she is willing and able both to vnderstand his message, &
vtter hir minde, not vnlike vnto the kinge of Assyria, who
answered Ambassadors by messengers, vnderstoode them
selues either by signes, or by

zeale

zeale to learning, with hir great skill, hath bene so manifestly approued, y I cannot tel whether she deserue more honour for hir knowledge, or admiration for hir courtesie, who in great poompe, hath twice directed hir Progrelle, vnto the Vniuersities, with no lesse ioye to the Students, than glory to hir Estate, where after long and solemne disputations in Law, Phisicke, and Diuinitie, not as one wearyed with Scholiers argumentes, but wedded to their Orations, when euerye one feared to offend in length, she in hir owne person, with no lesse praise to hir Maiestie, than delight to hir subiects, with a wise and learned conclusion, both gaue them thankes and put hir selfe to paynes.

O noble patterne of a Princely minde, not like to the Kings of Persia, who in their progresses, did nothing els but eat stickes, to driue away the time, nor lyke the delicate liues of the Barites, who would not admit anye Art to be exercised within their Citie, that might make the leaste noyse. Hir wit so sharpe, that if I should repeate the apt answeres, the subtill questions, the fine speaches, the pithie sentences, which on y sodayne she hath vttered, they would rather breede admiratiō than credit.

But such are the gifts that the liuing God hath indued hir withall, y looke in what Art or Language, wit or learning, vertue or beautie, any one hath particularly excelled most, she onely hath generally exceeded euerye one in all, insomuch that there is nothing to be added, that either man would wish in a woman, or God doth giue to a creature.

I let passe hir skill in Musicke, hir knowledge in all the other sciences, when as I feare least by my simplicitie I should make them lesse then they are, in seeking to shew how great they are, vnlesse I were praising hir in the gallery of Olympia, where giuing forth one word, I might heare seauen

But all these graces, although they be to be wondred

at, yet hir politique gouernment, hir prudent counsayle, hir zeale to Religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceede all other vertues, that they are more easie to be meruayled at, then imitated.

Two and twentie yeares hath she borne the sworde with such Justice, y neither offendours could complayne of rigour, nor the innocent of wrong, yet so tempered with mercie, as malefactours haue bene sometimes pardoned vppon hope of grace, & the iniuries requited to ease their griefs, insomuch that in the whole course of hir glorious raigne, it could neuer be sayd, y either the poore were oppressed without remedie, or the guiltie repriued without cause, bearing this engraued in hir noble heart, that Justice without mercy were extreme iniurie, and pitie without equitie playne partialitie, & that it is as great tyranny not to mittigate Lawes, as vnequitie to breake them.

Hir care for the flourishing of the Gospel hath wel appeared, when as neither the curses of the Pope, (which are blessings to good people) nor y threatnings of Kings, (which are petitions to a Prince) nor the perswasions of Papists, (which are honey to y mouth) could euer feare hir, or allure hir, to violate the holye league contracted with Christ, or to maculate the blood of the ancient Lambe, which is Christ. But alwayes constant in the true faith, she hath to the exceeding ioy of hir subiects, to the vnspeakable comfort of hir soule, to the great glory of God, established that Religion, the maintenance where-of, she rather seeketh to confirme by fortitude, than leaue off for feare, knowing that there is nothing that smelleth sweeter to y Lord, than a sound spirit, which neither the hoasts of the vngodly, nor the horror of death, can either remoue, or moue.

This Gospel with inuincible courage, with rare constancie, with hot zeale, she hath maintained in hir owne

countries

countries with-out chaunge, and defended against all kingdomes that sought chaunge, insomuch that all Nations rounde about hir threatening alteration, shaking swordes throwing fire, menacing famine, murther, destruction, desolation, she onely hath stode, lyke a Lampe, on the toppe of a hill not fearing the blasts of the sharp windes, but trusting in his providence, that rydeth vpon the wings of the foure Windes. Next followeth the loue she beareth to hir subiects, who no lesse tendereth them, than a apple of hir owne eye, shewing hir selfe a Mother to the afflicted, a Phisition to the sicke, a Soueraigne and milde Gouernesse to all.

Touching hir Magnanimitie, hir Maiestie, hir Estate royall, ther was neither Alexander nor Galba the Emperour, nay any that might be compared with hir.

This is she that resembling the noble Quéene of Nauarr, bleth the Marigolde for hir flower, which at the rising of the Sunne, openeth hir leaues, & at the setting shutteth them, referring all hir actions and endeauours, to him that ruleth the Sunne. This is that Cæsar that first bound the Crocodile to the palme tree, bridling thole that sought to rayne hir. This is that good Pellican, that to feede hir people spareth not to rend hir owne person. This is that mightie Eagle, that hath throwne dust into the eyes of the Hart, that went about to worke destruction to hir subiects, into whose wings although the blinde Beetle would haue crept, and so being caried into hir Neast destroyed hir young ones, yet hath she with the vertue of hir feathers consumed that flye in his owne fraud.

She hath exiled the Swallow that sought to spoyle the Grashopper, and giuen bitter Almonds to the rauenous Wolues, that endeauoured to deuoure the sillye Lambes, burning euen with the breath of hir mouth like the Princely Stag, the Serpents that were engendered by the breath of the huge Elephant, so that nowe all hir

enimies

enimies are as whitt as the Birde Attagen, who neuer singeth anye time after she is taken: for they being ouer-taken.

But whether doe I wade Ladyes, as one forgetting himselfe, thinking to sound the depth of yr vertues with a few fadomes, when there is no bottome: for I know not how it cõmeth to passe, that being in this Labyrinth, I may sooner lose my selfe, then finde the ende.

Behold Ladies in this Glasse, a Queene, a Goddesse, a Virgin, in al gifts of the body, in al graces of the minde, in all possession of either, to farre forthe all men, that I know not whether I may thinke the place to haue for yr to dwell among men.

We talke of other things in that Court, were to bring Egges after Apples, or after the setting out of the Sun, to tell a tale of a Shadowe. But this I saye, that all Vices are lokes to with great care, that vertue is enhaunced of all, vice hated, Religion dayly encreased, manners reformed, that who so hath the Grace there, will thinke it rather a Church for diuine seruice, than a court for pastimes sowght.

This is the Glasse Ladyes, where in I would haue you gaze, wherin I woulde my whole seruice, imitate the Ladyes in England, amend your blemishes, rubbe out the wrinkles of the minde, and be not carefull about the moales in the face. As for their Elizabeth, why you canne neither sufficiently thinke of, nor I praise hir, let vs all pray for hir, which is the onely dutie we can perform, and the greatest that we can prefer.

Yours to commaund,

Euphues.

FINIS

IOVIS ELIZABETH.

PAllas, Iuno, Venus, cum Nympham numine plenam
Spectarunt, noſtra hæc, quæq; triumphat, erit.
Contendunt auidè, ſic tandem regia Iuno,
Eſt mea, de magnis ſtemma petiuit auis.
Hoc leue, (nec ſpemo tantorum inſignia patrum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus riſit, vultuſq; in lumina fixit,
Hæc mea dixit erit, nam quod ametur habet.
Iudicio Paridis, cum ſit prælata venuſtas:
Ingenium Pallas Iunò quid vrgit auos?
Hæc Venus impatiens veteris Saturnia damni,
Arbiter in cœlis, non Paris, inquit erit.
Intumuit Pallas numquam paſſura priorem,
Priamides Helenam, dixit adulter amet.
Riſit, & erubuit, mixto Cytherea colore,
Iudicium dixit Iuppiter ipſe ferat.
Aſſentere, Iouem, compellant vocibus vltro,
Incipit affari regia Iuno Iouem.
Iuppiter, Elizabeth veſtras ſi venit ad aures,
(Quam certe omnino cœlica turba ſtupent)
Hanc propriam, & merito ſemper vult eſſe Monarcham,
Quęq; ſuam, namq; eſt pulchra, deſerta, potens.
Quod pulchra, eſt Veneris, quod polleat arte, Mineruæ,
Quod Princeps, Nympham quis neget eſſe meam?
Arbiter iſtius, modò vis, certaminis eſto,
Sin minus, eſt nullum iſta habitura modum.
Obſtupet Omnipotens, durum eſt quod poſcitis, inquit,
Eſt tamen arbitrio res paranda meo.
Tu ſoror & coniux Iuno, tu filia Pallas,
Es quoq; quid ſimulem? ter mihi chara Venus.
Non tua da veniam Iuno, nec Palladis illa eſt,
Nec Veneris, credas hoc licet alma Venus.

Hæc

Hæc Iuno, hæc Pallas, Venus hæc, & quæq; Dearum,
Diuisum Elizabetha Ioue nomen habet.
Ergo quid obstrepitis? frustra contenditis inquit,
Victima vox hæc est, Elizabetha mea est.

Euphues.

Es Iouis Elizabeth, nec quid Ioue maius habendum,
Et Ioue teste Iouis est, Iuno, Minerua, Venus.

These verses Euphues sent also vnder his Glasse, which hauing once finished, he gaue himselfe to his booke, determining to ende his life in Athens, although he had a monethes minde to England, who at all times, and in all companies, was no niggard of his good speach to that nation, as one willing to liue in that Court, and wedded to the manners of that country.

It chaunced that being in Athens not passing one quarter of a yeare, he receiued letters out of Englande, from Philautus, which I thought necessary also to insert, that I might giue some ende to the matters in England, which at Euphues departure were but rawly left. And thus they follow.

Philautus to his owne Euphues.

HAue oftentimes Euphues since thy departure complayned of the vnkyndnes of place, that I am so farre from thée, of the length of time that I could not heare of thée, of the spite of Fortune, that I might not send to thée, but time at length, and not to late, bicause at last hath recompenced the iniuries of all, offering me both a conuenient messenger by whom to send, and straunge newes whereof to write.

Thou knowest howe frowarde matters went, when thou

thou takeſt ſhippe, and thou wouldeſt meruaile to heare howe forward they were before thou ſtrokeſt ſayle, for I had not bene longe in London, ſure I am thou waſt not then at Athens, when as the corne which was greene in the blade began to wexe ripe in the eare, when the ſeede which I ſcarce thought to haue taken roote, beganne to ſpring, when the loue of Surius which hardly I woulde haue geſſed to haue a bloſſome, ſhewed a budde. But ſo vnkinde a yeare it hath bene in England, that we felt the heate of the Summer, before we could diſcerne the temperature of the ſpring, inſomuch that we were readie to make Haye before we could vnlade graſſe, hauing in effect the Ides of Maye, before the Calendes of March, which ſeeing it is ſo forward in theſe things I meruailed the leſſe to ſee it ſo readie in matters of loue, where oftentimes they clap handes before they knowe the bargaine, and ſeale the obligation, before they reade the condition.

At my being in the houſe of Camilla, it happened, I founde Surius accompanied with two knights, and the Lady Flauia with three other Ladies, I drewe backe as one ſomewhat ſhamefaſt, when I was willed to drawe nere, as one that was wiſhed for. Who thinking of nothing leſſe then to heare a ſuite for marriage, where I onely eſpected a concelte of mirth. I ſeuerely yet ſolemnly, heard thoſe woordes of affearance betweene Surius and Camilla, in the which I had rather haue bene a partie then a witneſſe, I was not a little amazed to ſee them drinke the geniſtish, which I thought ſerued to make an ende before I coulde heare a beginning. Then they ſawe me as it were in a traunce, Surius taking me by the hand, began thus to ſpeake.

You muſe Philautus to ſee Camilla and me to be aſſured, not that you doubted it vnlikely to come to paſſe, but that you were ignorant of the practiſes, thinking the diall to ſtand ſtill becauſe you cannot perceiue it to

mone. But had you bene priuie to all proues, both of hir good meaning towardes me, and of my good will towards hir, you would rather haue thought great hast to bee made, then long deliberation. For this vnderstande, that my friends are vnwilling that I shold match so low, not knowing ꝑ Ioue thinketh the Iuniper shrub, to be as high as the tal Oke, or the Nightingales layes, to bee more precious then the Ostritches feathers, or the Larke that breedeth in the ground, to be better then the Hobbie that mounteth to the cloudes. I haue alwayes hitherto preferred beautie before ritches, honestie before blood, knowing that birth is the prayse we receiue of our auncestours, honestie the renowm we leaue to our successors, and of two brittle goods, ritches and beautie, I had rather chuse that which might delight mee, then destroye mee. Made marriages by friendes, how daungerous they haue bene I know Philautus, and some present haue proued, which can be likened to nothing els so well, then as if a man should be constrayned to pull on a shoe by an others last, not by the length of his owne foote, which being to little, wringes him that weares it, not him that made it, if too bigge, shameth him that hath it, not him that gaue it. In meates, I loue to crabs where I like, and in mariage that I be craued where I like not? had as liefe an other should take measure by his backe, of my apparell, as appoint what wife I shall haue, by his minde.

In the choise of a wife, sundrye men are of sundrye mindes, one loueth high, as one that feareth no chips, saying ꝑ the apple that stoundeth in the top is ꝑ wholsomest, and other peareth in the ground, as dreading al daungers ꝑ happen in great trees, alledging that the honny that lieth in the bottome is the sweetest, I assent to neither, as one willing to follow the meane, thinking that the wine tryall is in the middest to be the finest. That I might therefore match to mine owne minde, I haue chosen Camilla, a Virgin of no noble race, yet the childe of a base

hale father, but betweene both, a Gentlewoman of an auncient and worshipfull house, in beautie inferiour to none, in vertue superiour to a number.

Long time we loued, but neither durst she manifest hir affection bicause I was noble, nor I vtter mine, for feare of offence, seeing in hir alwayes a minde more willyng to cary Torches before Vesta, than Tapers before Iuno. But as fire when it bursteth out, catcheth hold sweest of the dryest woode, so Loue, when it is reuealed, fasteneth easiest vppon the affectionate will: which came to passe in both of vs, for talking of Loue, of his lawes, of his delyghts, torments, and all other braunches, I could neither so dissemble my lyking, but that she espyed it, whereat I began to sigh, nor she so cloake hir loue, but that I perceiued it, whereat she began to blush: at the last, though long time straying courtesie who should goe ouer the stile, when we had both halte, I (for that I knew women would rather dye than seeme to desire) began first to vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to be true, easely beleeued, and replyed in the lyke manner, which I thought not certeine, not that I misdoubted hir faith, but that I could not perswade my selfe, of so good fortune.

Hauing thus made each other priuie to our wished desires, I frequented more often to Camilla, which caused my friendes to suspect that, which now they shall finde true, and this was the cause that we all meete here, that before this good companye, we might knitte that knotte with our tongues, that we shal neuer vndoe with our teeth.

This was Surius speach vnto me, which Camilla with the rest affirmed. But I Euphues, in whose hearte the stumpes of loue were yet sticking, beganne to chaunge colour, feeling as it were new stormes, to arise after a pleasaunt calme, but thinking with my selfe, that the

time

time was past to woe hir, that an other was to wedde, I digested the Pill which had almost choakt me. But Time caused me to sing a new Tune, as after thou shalt heare.

After much talke & great chéere, I taking my leaue departed, being willed to visit the Lady Flauia at my leasure, which word was to me in stede of a welcome.

With-in a while after, it was noised that Surius was assured to Camilla, which bread quarrells, but he lyke a noble Gentleman reioycing more in his loue, than esteeming the losse of his friends, maugre them all, was maried, not in a chamber priuately as one fearing tumults, but openly in the Church, as one ready to aunswer any obiections.

This mariage solemnized, could not be recalled, which caused his Allyes to consent, and so all parties pleased, I thinke them the happiest couple in the world.

Now Euphues thou shalt vnderstand, that all hope being cut off from obteining Camilla, I began to vse the aduauntage of ỳ word, that ỳ lady Flauia cast out, whom I visited more like to a sojourner, than a straunger, being absent at no time, from breakfast till euening.

Darke was mine arrand but thinke I woulde, my great courtesie was to excuse my grieuous torments: for I ceased not continually to court my violet, whom I neuer found so coy, as I thought, nor so courteous as I wished. At the last thinking not to spend all my woing in signes, I fell to flat sayings, reuealyng the bitter sweetes that I sustayned, the ioye at hir presence, the griefe at hir absence, with all speaches that a Louer might frame: she not degenerating from the wyles of a woman, seemed to accuse men of inconstancie, that the painted words were but winde, that fayned sighes were but slights, that all their loue was but to laugh, laying cayghts to catch the fish, that they ment agayne to throw into the Riuer, practising onely cunning to deceiue, not courtesie to tell truth,

truth, wherin she compared all Louers to Mizaldus the Poet, which was so lyght, that euery winde would blow him away, vnlesse he had lead tyed to his heeles, and to the fugitiue stone in Cicyco, which runneth away if it be not fastened to some post.

Thus would she dally, a wench euer-more giuen to such disport: I answered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last, Surius, one that could quickly perceiue, on which side my breade was buttered, beganne to breake with me touching Francis, not as though he had heard any thing, but as one that wold vnderstand some thing, I durst not seeme straunge when I found him so courteous, knowing that in this matter, he might almost worke al to my lyking.

I vnfolded to him from time to time, the whole discourses I had with my Violet, my earnest desire to obtaine hir, my landes, goods, and reuenewes, who hearing my tale, promised to further my suite, where-in he so busied his studie, that with-in one moneth, I was in possibilytie to haue hir I most wished, and least looked for.

It were to too long to write an Historye, being but determined to sende a Letter: therfore I will deferre all the actions and accidents that happened, vntill occasion shall serue either to merte thee, or minister leasure to mee.

To this ende it grew, that conditions drawen for the performaunce of a certeine ioynter (for the which I had many Italians bound) we were both made as sure, as Surius and Camilla.

Hir dowrie was in redy money a thousand pounds, and a fayre house, wherein I meane shortly to dwel. The ioynter I must make, is foure hundred pounds yearely, the

the which I muſt héere purchaſe in England, and ſell my landes in Italy.

Now Euphues imagine with thy ſelfe that Philautus beginneth to change, although in one yere to marry and to thriue it be hard.

But would I might once againe ſée thée héere, vnto whome thou ſhalt be no leſſe welcome, than to thy beſt friend.

Surius that noble Gentleman commendeth him vnto thée, Camilla forgetteth thée not, both, earneſtly wiſhe thy retourne, with great promiſes to doe thée good, whether thou wilt it in the Court or in the Countrey, and this I durſſe ſweare, that if thou come againe into Englande, thou wilt be ſo friendlye intreated, that either thou wilt altogether dwell héere, or tarry héere longer.

The Lady Flauia ſaluteth thée, and alſo my Violet, euerye one wiſheth thée ſo well, as thou canſt wiſhe thy ſelfe no better.

Other newes héere is none, but that which lyttle apperteineth to mée, and nothing to thée.

Two requeſtes I haue to make, as well from Surius as my ſelfe, the one to come into Englande, the other to heare thine aunſwere. And thus in haſte I bidde thée fare-well. From London, the firſt of February. 1579.

Thine or not his owne,
Philautus.

THis letter being delyuered to Euphues, and well peruſed, cauſed him both to meruayle and to ioye, ſeeing all things ſo ſtraungely concluded, and his friend ſo happely contracted: hauing therfore by the ſame meanes opportunitie to ſende aunſwere, by the which he had pleaſure to receiue newes, he diſpatched his Letter in this forme.

¶ Euphues,

¶ Euphues to Philauto.

THere could nothing haue come out of England, to Euphues more welcom thē thy letters, vnlesse it had ben thy person, which when I had throughly perused, I could not at the first, either beleeue them for the straungenesse, or at the last for the happinesse: for vppon the sodaine to heare such alterations of Surius, passed all credite, and to vnderstand so fortunate successe to Philautus, all expectation: yet considering that many things fall betweene the cup and the lip, that in one lushie houre more rare things come to passe, thē some-times in seauen yeares, y marriages are made in heauen, though consumated in earth, I was wrought both to beleeue the euents, & to allow them. Touching Surius and Camilla, there is no doubt but that they both will liue well in marriage, who loued so well before their matching: in my minde she dealt both wisely and honourably, to preferre vertue before vain-glory, & the goodly ornaments of nature before the ritch armour of nobilitie: for this must we all thinke, (how well so euer we thinke of our selues) that vertue is most noble, by the which man became first noble. As for thine owne estate, I wil be bolde to counsel thee, knowing it nener to be more necessary to vse aduise thē in marriage. Solon gaue counsell y before one assured himselfe he should be so, yet is, that in tying himselfe fast, he did not vndo himselfe, willing them first to eate a Quince peare, y is, to haue sweet conference without brawles, then fast to be wise without boasting.

In Boetia they couered the Bride with Asparagonia, the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, whereby they noted that although the virgin were somewhat shie with at the first, yet in time she might become a sheepe. Therefore Philautus, if thy Violet stinketh in the first month either to chide, or chafe,

thou muſt heare with-out replye, and endure with patience, for they that cannot ſuffer the wranglings of young married women, are not like vnto thoſe, that taſting the grape to be ſower before it be ripe, leaue to gather it when it is ripe, reſembling them, that being ſtung with the Bee, forſake the Honny.

Thou muſt vſe ſweete wordes, not bitter checkes, and though happely thou wilt ſay, that wandes are to be wrought when they are greene, leaſt they rather breake then bende when they be dry, yet know alſo that he that bendeth a twigge, becauſe he would ſee if it would bow by ſtrength, may chance to haue a crooked tree, when he would haue a ſtraight.

It is pretely noted of a contention betweene the Winde & the Sunne, who ſhould haue the victory. A Gentleman walking abroade the winde thought to blow of his cloak, which with great blaſts and blutterings, ſtriuing to vnfolde it, made it to flicke faſter to his backe, for the more the winde encreaſed, the cloſer the cloake clapt to his body: then the Sunne ſhining with his hoat beames, began to warme this Gentleman, who wearing ſome what faint in this faire weather, did not onely put off his cloake but his coat, which ỳ winde perceiuing, yelded ỳ conqueſt to the Sun. In ỳ very like manner fareth it wᵗ young wiues, for if their husbands with great threatnings, with iarres, with braules ſeeke to make them tractable, or bend their knees, the more ſtiffe they make them in the ioynts, the oftner they go about by force to rule them, the more froward they finde them, but vſing milde wordes, gentle perſwaſions, familiar coũſaile, entreatie, ſubmiſſion, they ſhal not onely make them to bow their knees, but to holde vp their hands, not onely cauſe them to honour them, but to ſtand in awe of them: for their ſtomacks are all framed of Diamond, which is not to be braſed wᵗ a hãmer but blood, not by force, but flattery, reſembling the cock, who is not to be feared by a Serpent, but a glead. They that feare their

Wiues

Vines will make to sharp wine, must not cut the armes, but graft nere to them Mandrage, which causeth the grape to be more pleasant. They that feare to haue curst wines, must not with rigor seke to calme them, but saying gentle words in euery place by them, which maketh them more quiet.

Instruments sound sweetest, when they be touched softest, women waxe wisest, when they be vsed mildest. The Horse striueth when he is hardly rayned, but hauing the bridle neuer stirreth, women are starke maddes if they be ruled by might, but with a gentle raine they will beare a white mouth. Gall was cast out frō the sacrifice of Iuno, which betokened that the marriage bed should be without bitternesse. Thou must be a glasse to thy wife, for in thy face must she se hir owne, for if when thou laugheth, she weepe, whē thou mournest she giggle, the one is a manifest signe she delighteth in others, the other a token she dispiseth thee. Be in thy behauiour modest, temperate, sober, for as thou framest thy manners, so will thy wife fit hirs. Kinges that be wrastlers cause their subiects to exercise that feate. Princes that are Musitians, incite their people to vse Instruments, husbands that are chast and godly, cause also their wiues to imitate their godlynesse.

For thy great power that ought to be in thine owne handes, for as we call that wine, where in there is more then halfe water, so doe we tearme that, the goods of the husband which his wife bringeth, though it be all.

Helen gaped for gods, Paris for pleasure, Vlisses was content with chast Penelope, so let it be with thee, that whatsoeuer others marrie for, be thou alwaies satisfied with vertue, otherwise may I vse that speach to thee that Olympias did to a young Gentleman, who onely tooke a wife for beautie, saying: this Gentleman hath onely married his eyes, but by ẏ time he haue also wedded his eare, he will cōfesse ẏ a faire face wings, though it be smoth in

the wearing.

Lycurgus made a lawe that there shoulde be no dowry giuen with Maidens, to the ende that the vertuous might be marryed, who commonly haue little, not the amorous, who oftentimes haue to much.

Behaue thy self modestly with thy wife before company, remembring the seueritie of Cato, who removed Manlius from the Senate, for that he was seene to kisse his wife in presence of his daughter: olde men are seldome merry before children, least their laughter might breede in them lasciuiousnesse, husbands shoulde scarce kisse before their wiues, least want of modestie on their partes, bee cause of wantonnes on their wiues part. Imitate the Kinges of Persia, who when they were giuen to ryot, kept no company with their wiues, but when they vsed good order, had their Dames euer at their table. Giue no example of lightnesse, for loke what thou practisest most, that will thy wife followe most, though it becommeth hir least. And yet would I not haue thy wife so curious to please thee, that fearing least hir husband should thinke thee painted hir face, she shoulde not therefore wash it, onely let hir refraine from such things as thee knoweth cannot well like thee, he that commeth before an Elephant will not weare bright coulours, nor he that cōmeth to a Bull, red, nor hee that runneth by a Tyger, play on a Taberer, for by the sight or noise of these things, they are commonly much inraged. In the like manner there is no wife if she be honest, that will practise those things, that to hir mate shall seeme displeasaunt, or more him to choler.

Be thrifty and wary in thy expences, for in old time they were as long accustomed by law to punish their wiues double prodigally, as they that murdred the wrongfully.

Shun that vice that is peculiar to all those of thy countrey, I meane: for if thou sulpot without cause, it is the next way to haue cause, women are to be ruled by their owne wits, for be they neuer so good can neuer tame them, if

immodest,

immodeſt,no griefe can amend them,ſo that all miſtruſt is either needeleſſe or boteleſſe.

Be not to imperious ouer hir,that wil make hir to hate thée,not to ſubmiſſe,that will cauſe hir to diſdaine thée: let hir neither be thy ſlaue,nor thy ſouereine,for if ſhe lye vnder thy fot ſhe will neuer loue thée,if climbe aboue thy head,neuer care for thée:the one will breede thy ſhame to loue hir ſo lyttle,the other thy griefe to ſuffer too much.

In gouerning thy houſeholde,vſe thine owne eye,and hir hand,for huſwifery conſiſteth as much in ſeing things as ſetting things,and yet in that goe not aboue thy latchet,for Cookes are not to be taught in the kitchin, nor Painters in their ſhoppes,nor Huſwiues in their houſes let all the keyes hang at hir girdell, but the purſſe at thine,ſo ſhalt thou knowe what thou doſt ſpend,and how thée can ſpare.

Breake nothing of thy ſtock,for as the ſtone Thyrrenus being whole ſwimmeth,but neuer ſo little diminiſhed,ſinketh to the bottom:ſo a man hauing his ſtock ful, is euer a float,but walking of his ſtore becommeth bankerout.

Enterteine ſuch men as ſhall be truſtie, for if thou kéepe a Wolfe with-in thy dores to doe miſchiefe, or a Fore to worke craft and ſubtiltie, thou ſhalt finde it as perrilous, as if in thy barnes thou ſhouldeſt mainteyne Pyes,or in thy grounds Poles.

Let thy maydens be ſuch,as ſhall ſéeme readier to take paynes,then follow pleaſure, willinger to dreſſe vp theyr houſe, then their heads, not ſo fine fingered, to call for a Lute, when they ſhould vſe the diſtaffe, nor ſo dayntie mouthed, that theyr ſilken throates ſhould ſwallowe no packthread.

For thy dyette be not ſumptuous, nor yet ſimple: For thy attire not coſtly, nor yet clownish, but cutting thy coate by thy cloth, go no farther then ſhall become thy eſtate, leaſt thou be thought proude, and ſo enuied, nor debaſe not thy birth,leaſt thou be deemed poore, & ſo pitied.

Now thou art come to that honourable estate, forget all thy former follyes, and debate with thy selfe, that heretofore thou diddest but goe about the world, and that nowe, thou art come into it, that Loue did once make thée to follow ryot, that it muste now enforce thée to pursue thrifte, that then there was no pleasure to bée compared to the courting of Ladyes, that now there can be no delight greater then to haue a wife.

Commend me humbly to that noble man Surius, and to his good Lady Camilla.

Let my duetie to the Ladie Flauia be remembred, and to thy Violyt, lette nothing that may be added, be forgotten.

Thou wouldest haue me come againe into England, I woulde but I can-not: But if thou desire to sée Euphues, when thou art willing to visite thine Uncle, I will méete thée, in the meane season, know, that it is as farre from Athens to England, as from England to Athens.

Thou sayest I am much wished for, that many fayre promises are made to mée: Truely Philautus I know that a friende in the court is better then a penney in the purse, but yet I haue heard that suche a friend cannot be gotten in the court without pence.

Fayre words satte fewe, great promises without performance, delight for the tyme, but yerke euer after.

I cannot but thanke Surius, who wisheth me well, and all those that at my beeing in England lyked me wel. And so with my hartie commendations vntill I heare from thee, I bid thée farewell.

Thine to vse, if mariage chaunge not manners, Euphues.

This Letter dispatched, Euphues gaue himselfe to solitarinesse, determining to soiourne in some vncouth place, vntil time might turne white salt into fine sugar: for surely he

he was both tormented in body and grieued in minde.

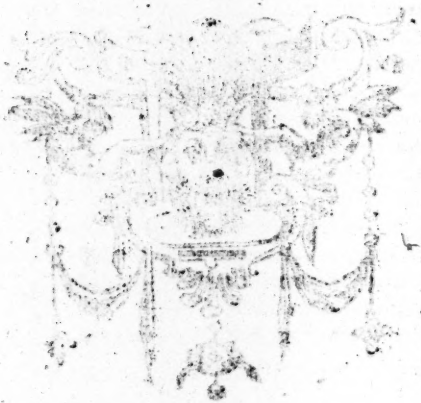
And so I leaue him, neither in Athens nor els where that I know: But this order he left with his friends, that if any newes came or letters, that they should direct them to the Mount of Silixsedra, where I leaue him, eyther to his musing or Muses.

GEntlemen, Euphues is musing in the bottome of the mountaine Silixsedra: Philautus marryed in the Isle of England: two friendes parted, the one liuing in the delightes of his newe wife, the other in contemplation of his olde griefes.

What Philautus doeth, they can imagine that are newly married, how Euphues liueth, they may gesse that are cruelly martired: I commit them both to stande to their owne bargaines, for if I should meddle any farther with the mariage of Philautus, it might happely make him iealous, if with the melancholy of Euphues, it might cause him to be cholaricke: so the one would take occasion to rub his head, fit his hat neuer so close, and the other offence, to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may be, that Philautus would not haue his life knowen which he leadeth in mariage, nor Euphues, his loue descryed, which he beginneth in solitarinesse: least either the one being too kinde, might be thought to doat, or the other too constant, might be iudged to bee madde. But were the trueth knowen, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better wooer, or a husband, whether Euphues were a better louer, or a scholler. But let the one marke the other, I leaue them both, to conferre at their nexte meeting, and committe you, to the Almightie.

FINIS.

¶Imprinted at London, by Thomas East, for Gabriel Cawood dwelling in Paules Churchyard. 1580.



¶ Euphues and his England.

CONTAINING

his voyage and aduentures, mixed with
sundry pretie discourses of loue,
Loue, the discription of the
countrey, the Court, and
the manners of that
Ile.

DELIGHTFVLL TO

be read, and nothing hurtfull to be
ded; wher-in there is small
by lightnesse giuen co
and leaue occasion of
not proffered to
wanton.

¶ By Iohn Lyly, M
of Arte.

Commend it or amend it.

¶ Imprinted at London for
Gabriell Cawood, dwelling in
Paules Church-yard.

inferiour, laughed at. If one that is beautifull, hir colour will chaunge before thou get thy desire: if one that is wise, she wil ouer-reache thee so farre, that thou shalt neuer touch hir: if vertuous, she will eschue such fonde affection, if one deformed, she is not worthy of any affection, if she be ritch, she needeth thee not: if poore, thou needst not hir: if olde, why shouldest thou loue hir, if young, why should she loue thee.

Thus Gentlemen I fed my selfe with mine owne deuices, thinking by peecemeale to cut off ỹ which I coulde not diminish, for the more I striued with reason to conquere mine appetite, the more against reason, I was subdued of mine affections.

At the last calling to my remembrance, an old rule of loue, which a courtier then tolde me, of whom when I demaunded what was the first thing to winne my Lady, he aunswered, Opportunitie, asking what was the second, he said Opportunitie: desirous to knowe what might be the third, he replyed Opportunitie. Which aunsweres I marking as one that thought to take mine ayme of so cunning an Archer, coniectured that to the beginning, continuing an ending of loue, nothing coulde be more conuenient then Opportunitie, to the getting of the which I applyed my whole study, and wore my wits to the stumps, assuring my selfe, that as there is a time, when the Hare will lycke the Houndes eare, and the fierce Tigresse, play with the gentle Lambe: so there was a certaine season when women were to be won, in the which moment they haue neither will to deny, nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine the loue, of the Ducheſſe of Millayne: such a time I haue heard that a poore yeoman chose to get the faireſt Lady in Mantua.

Unto the which time, I trusted so much, that I solde the skinne before the Beast was taken, reckoning without

out

out mine hoaſt, and ſetting downe that in my bookes as readye money, which afterwards I found to be a deſperate debt.

IT chaunced that this my Ladie (whome although I might name for the loue I bore hir, yet I will not for the reuerence I owe hir, but in this ſtory call hir Iffyda) for to recreate hir minde, as alſo to ſolace hir body, went into the country, where ſhe determined to make hir abode for the ſpace of three moneths, hauing gotten leaue of thoſe that might beſt giue it. And in this iourney I founde good Fortune ſo fauourable, that hir abyding was within two miles of my fathers mantiō houſe, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now ſo fortunate as Fidus? who ſo frolicke? She being in the countrey, it was no being for me in the courte? Where euery paſtime was a plague, to the mynde that lyued in melancholy. For as the Turtle hauing loſt hir mate wandreth alone, ioying in nothing but in ſolitarineſſe, ſo more Fidus in the abſence of Iffida, walked in his chamber as one not deſolate for lacke of company, but deſparate.

To make ſhorte of the circumſtaunces, whiche holde you too long from that you woulde heare, and I faine utter: I came home to my father, where at mine entraunce, ſupper being ſet on the table, I eſpyed Iffida, Iffida Gentlemen, whome I founde before I ſought, and loſt before I wonne. Yet leaſt the alteration of my face, might argue ſome ſuſpition of my follyes, I, as courtly as I could, though God knows but courſely at that time behaued my ſelfe, as though nothing payned me, when in truth nothing pleaſed me. In the middle of ſupper Iffida as wel for ẏ acquaintāce, we had in court

as also the courtesie she vsed in generall to all, taking a Glasse in hir hand filled with Wyne, dranke to me in this wise. Gentleman, I am not learned, yet haue I heard, that the Vine beareth three grapes, the first altereth, the second troubleth, the third dulleth. Of what grape this Wyne is made, I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnlesse it be to the better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wyne hereafter, being so well counselled before. And with that she drinking, deliuered me the glasse. I now taking hart at grasse, to see hir so gamesome, as merely as I could, pledged hir in this manner.

IT is pittie Lady you want a pulpit, hauing preached so well ouer the pot, wherein you both shew the learning which you profesſe you haue not, and a kinde of loue which would you had: ỹ one apeareth by your long sermon, ỹ other by the desire you haue to keepe me sober, but I wyl refer mine answere till after supper, & in the meane season, be so temperate, as you shall not think my wit to smel of the wine, although in my opinion, such grapes set rather an edge vppon witte, then abate the point. If I may speake in your cast, quoth Iffida, (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the steele out, and scarce leaue a backe where it found an edge. With many like speaches we continued our supper, which I wil not repeat, leaste you shoulde thinke vs Epicures to sit so long at our meate: but all being ended, we arose, where as the manner is, thankes and curtsie made to each other, we went to the fire, where I boldned now without blushing, toke hir by the hand, & thus began to kindle the flame which I shoulde rather haue quenched, seeking to blow a cole, when I should haue blowne out the candle.

Gentle-

GEntlewoman either thou thoughtes my wits verye ſhort, that a ſipp of wine could alter me, or els yours very ſharpe, to cut me off ſo roundly, when as I (without offence be it ſpoken) haue heard, that as deepe drinketh the Gooſe as the Gander.

Gentleman (quoth ſhee) in arguing of wittes, you miſtake mine, and call your owne into queſtion. For what I ſayde proceeded rather of a deſire to haue you in health, then of malyce to wiſh you harme. For you well knowe, that wine to a young blood, is in the ſpring time, Flare to fire, and at all tymes either vnwholſom, or ſuperfluous, and ſo daungerous, that more periſhe by a ſurfet then the ſword.

I haue hearde wiſe Clearkes ſaye, that Galen being aſked what diet he vſed that he liued ſo long, anſwered: I haue dronke no wine, I haue touched no woman, I haue kept my ſelfe warme.

Now ſir if you will licence mée to proceede, this I thought, that if one of your yeres ſhould take a dram of Magis, wherby conſequently you ſhould fall to an ounce of loue, and then vppon ſo great heat take a little cold, it were ynough to caſt you away, or turne you out of the way. And although I be no Phiſition, yet haue I béene vſed to attend ſicke perſons, where I founde nothing to hurt them ſo much as wine, which alwayes driewe with it, as the Adamant doeth the yron, a deſire of women: how hurtfull both haue béene, though you be to young to haue tryed it, yet you are olde enough to beléeue it. Wine ſhoulde be taken as the Dogs of Egypt drinke water, by ſnatches, and ſo quench their thirſt, and not hinder their running, or as the daughters of Lyſander vſed it, who with a droppe of wine toke a ſpoonefull of water, or as the Virgines in Rome, who drinke but their eye full, contenting themſelues as much with the ſight, as with the taſte.

Thus to excuſe my ſelfe of vnkindeneſſe, you haue

made me almoſt impudent, and I you, (I feare me) impatient, in ſeeming to preſcribe a diet where is no daunger, in giuing a preparatiue when the body is purged. But ſeeing al this talke came of drinking, let it end with drinking.

I ſeeing my ſelfe thus ridden, thought either ſhe ſhould ſit faſt, or els I would caſt hir. And thus I replyed.

Lady, you thinke to wade deepe where the Forde is but ſhallow, and to enter into the ſecrettes of my minde, when it lyeth open already, wherein you vſe no leſſe Art to bring me in doubt of your good wil, the craft to put me out of doubt, hauing bayted your hooke, both with poyſon and pleaſure, in that, vſing the meanes of Philicke (wher off you ſo talke) mingling ſweet ſirops with bitter dregs. You ſtande in feare that wine ſhould inflame my lyuer, and conuert me to a louer: truely I am framed of that mettall, that I can mortifie anyaffections, whether it be in drinke or deſire, ſo that I haue no neede of your Plaiſters, though I muſt needes giue thankes for your paynes.

And now Philautus, for I ſee Euphues beginne to nod, thou ſhalt vnderſtande, that in the middeſt of my replye, my Father with the reſt of the company interrupted me, ſaying they would all fall to ſome paſtime, which becauſe it groweth late Philautus, wee will deferre till the morning, for age muſt keepe a ſtraight diette or els a ſickelye lyfe.

Philautus tickled in euery veyne with delyght, was loath to leaue ſo, although not willyng the good olde man ſhould breake his accuſtomed houre, vnto whome ſleepe was the chiefeſt ſuſtenaunce. And ſo waking Euphues, who had taken a nappe, they all went to their lodging, where I thinke Philautus was muſing vpon the euent of Fidus his loue: But there I will leaue them in their beddes, till the next morning.

Gentle-

Gentlemen and Gentlewomen, in the diſcourſe of this loue, it may ſeeme I haue taken a newe courſe: but ſuch was the time then, that it was as ſtraunge to loue, as it is nowe common, and then leſſe vſed in the Court, then it is now in the Countrey: But hauing reſpect to the time paſt, I truſt you will not condempne my preſent time, who am inforced to ſing after their Playne-ſong that was then vſed, and will followe heere-after, the Crotchettes that are in theſe dayes cunningly handeled.

For the mindes of Louers, alter with the mad modes of the Muſitions: and ſo much are they with-in fewe yeares chaunged, that we accompt their olde woing and ſinging to haue ſo lyttle cunning, that we eſteeme it barbarous, and wer they liuing to heare our new quoyings, they would iudge it, to haue ſo much curioſitie, that they would tearme it folith.

In the time of Romulus, all heades were rounded of his faſhion, in the time of Cæſar, curled of his manner. When Cyrus lyued, euerye one prayſed the hooked noſe, and when he dyed, they allowed the ſtraight noſe. And ſo it fareth with loue, in times paſt, they vſed to woe in playne tearmes, now in picked ſentences, and he ſpeedeth beſt that ſpeaketh wiſeſt: euery one following the neweſt way, which is not euer the neereſt waye: ſome going ouer the ſtile, when the gate is open, an other keeping the right beaten path, when he may croſſe ouer better by the fieldes.

Euery one followeth his owne fancie, which maketh diuers leape ſhorte, for want of good ryding, and manye ſhote ouer, for lacke of true ayme.

And to that paſſe it is come, that they make an Art of that, which was wont to be thought naturall: And thus it ſtandeth that it is not yet determined, whether in loue Vlyſſes more preuayled with his witte, or Paris with his perſonage, or Achilles with his prowelſe.

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For euery of them haue Venus by the hande, and they are all assured and certeine to winne hir heart.

But I had almost forgotten the olde man, who bleth not to sleepe compasse, whom I see with Euphues & Philautus now already in the gardein, ready to proceed with his tale: which if it seeme tedious, we will breake off againe when they goe to dinner.

FIdus callyng these Gentlemen vp, brought them into his garden, wher vnder a sweet Arbour of Eglantine, the birdes recording their sweete notes, he also strained his olde pipe, and thus began.

GEntlemen, yesternight, I left off abrubtly, and therefore I must now begin in the lyke manner.

My Father placed vs all in good order, requesting either by questions to whet our wits, or by stories to try our memories, & Iffida y might best ther be bolde, being the best in the company, & at al assayes too good for me, began againe to preach in this manner. Thou art a Courtier Fidus, and therefore best able to resolue any questiõ: for I know thy wit good to vnderstande, and readye to aunswere: to thée therefore I addresse my talke.

THere was some-time in Sienna, a Magnifico, whom God blessed with thrée Daughters, but by thrée wiues, and of thrée sundry qualyties: the eldest was very faire, but a very fole: the seconde merualous wittie, but yet merualous wanton: the third as vertuous as any liuing, but more deformed then any that euer lyued.

The noble Gentleman their father, disputed for the bestowing of them with himselfe, thus.

I thank the Gods, that haue giuen me thrée daughters, who in their bosomes carry their dowries, insomuch as I shall not néede to disburse one Myte for all their mariages. Maydens be they neuer so folyth, yet being faire

faire, they are commonly fortunate: for that men in theſe dayes haue more reſpect to the outward ſhew, then the inward ſubſtaunce, wherein they imitate good Lapidaries, who chuſe the ſtones that delyght the eye, meaſuring the value, not by the hidden vertue, but by the outwarde glittering: or wiſe Paintors, who laye their beſt coulours, vppon their worſt counterfeit.

And in this me thinketh Nature hath dealte indifferently, that a fole whom euery one abhorreth, ſhould haue beautie, which euery one deſireth: that the excellencie of the one, might excuſe the vanitie of the other: for as wee in nothing more differ from the Gods, then when we are fooles: ſo in nothing doe we come neere them ſo much, as when we are amiable. This cauſed Helen to be ſnatched vp for a Starre, and Ariadne to be placed in the Heauens, not that they were wiſe, but faire, fitter to make a Paleſtre to the Skie, then beare a Paleſtre in Earth. Iuno for all hir iealouſie, beholding Io, wiſhed to be no Goddeſſe, ſo ſhe might be ſo gallaunt. Loue commeth in at the eye, not at the eare, by ſeeing Natures workes, not by hearing womens words. And ſuch effects a pleaſure doth light bring vnto vs, that diuers haue died by looking on faire and beautiful pictures, deſiring no meate, nor harkning to any Muſicke. What made the Gods ſo often to trauaile from Heauen vnto earth, but beautie? What made men to imagine, that the Firmament was god, but the beautie which is faire to behold? the wiſe, and enchaunt them that made it. Pigmalion for beautie, loued an Image of Ivory, Appelles the counterfeite of Campaſpe, and none we haue heard off ſo senſeleſſe, that the name of beautie, cannot either breake or bende.

It is this only that Princes deſire in their houſes, Gardeins, Orchards, and Beddes, following Alexander, who more eſteemed the face of Venus not yet finiſhed, then the Table of the three Graces perfected. And I am of that minde that there can be nothing giuen vnto mor-

tall men by the immortall Gods, either more noble or more necessary then beautie. For as when the counterfeit of Ganimedes, was shewen at a market, euery one would faine buye it, because Zuexis had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to hir, for that the Gods (the onely Painters of beautie) haue in hir expressed, the art of their Deitie. But I will here rest my selfe, knowing that if I shoulde runne so farre as Beautie would carry me I should sooner want breath to tell hir praises, then matter to prone them, thus I am perswaded, that my faire daughter shal be wel maryed, for there is none, that will or can demaunde a greater ioynter then Beautie.

My second childe is wittie, but yet wanton, whiche in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, and so lynked are those two qualyties together, that to be wanton without witte, is Apishnes: and to be thought witty without wantonnes, precisenesse. When Lais being very pleasant, had tolde a merry iest: it is pittie saide Aristippus, that Lais having folgood a witte, shoulde be a wanton. Yes quoth Lais, but it were more pittie, that Lais should be a wanton and haue no god witte. Osyris king of the Aegyptians, being much delyghted with pleasaunt conceiptes, would often affirme, that he had rather haue a virgin, that coulde giue a quicke aunswere that might cut him, then a milde speach that might clawe him.

When it was obiected to a gentlewoman, that she was neither faire nor fortunate, yet quoth she, wise and wel fauoured, thinking it the chiefest gifte that Nature coulde bestowe, to haue a Nutbrowne hue, and an excellent heade. It is witte that alloureth, when euery worde shall haue his weight, when nothing shall proceede, but it shall either sauour of a sharpe conceipte, or a secreat conclusion. And this is the greatest thing to

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conteine readelye, and aunswere aptly, to vnderstande whatsoeuer is spoken, and to replye as though they vnderstoode nothing. A Gentleman that once loued a Ladie most entirely, walking with hir in a Parke, with a deepe sigh began to say, O that women coulde be constant, shee replyed, O that they coulde not, Pulling hir hat ouer hir heade, why quoth the Gentleman doth the Sunne offende your eyes, yea, aunswered shee the sonne of your mother, which quicke and readie replyes, being well marked of him, he was inforced to sue for that which he was determined to shake off. A noble man in Sienna, disposed to iest with a Gentlewomā of meane birth, yet excellent qualities, betweene game and earnest gan thus to salute hir. I knowe not how I shoulde commend your beautie, bicause it is somwhat to browne, nor your stature being somewhat to low, & of your wit I can not iudge, no quoth she I beleeue you, for none can iudge of wit, but they that haue it, why then quoth he, doest thou thinke me a fole, thought is free my Loue quoth she, I will not take you at your word he perceiuing at outward faults to be recompenced with inward fauour, chose this virgin for his wife. And in my simple opinion, he did a thing both worthy his locke and hir vertue. It is witte that flourisheth, when beautie fadeth: that wareth young when age approcheth, and resembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all creatures, the womans wit is most excellent, therefore haue the Poets fayned the Muses to be women, the Nimphes the Goddesses, examples of whose rare wisdomes, and sharpe capacities, wold nothing but make me commit Idolatry with my daughter. I neuer hard but of three things which argues a fine wit, inuētion, cōceiuing, aunswering. Which haue all bene found so common in women, that were it not I shoulde flatter them, I shoulde thinke them singular.

When she sufficeth me, that my seconde daughter

shall not lead Apes in Hell, though she haue not a penny for the Priest, because she is wittie, whiche bindeth weake things, and loseth strong things, and worketh all thinges, in those that haue either wit themselues, or lone wit in others.

My youngest though no pearle to hang at ones eare, yet so precious she is to a well disposed mind, that grace seemeth almost to disdaine Nature. She is deformed in body, slowe of speach, crabbed in countenaunce, and almost in all parts croked: but in behauiour so honest, in prayer so deuout, so precise in all hir dealings, that I neuer heard hir speake any thing that either concerned not good instruction, or Godly mirth.

Who neuer delyghteth in costly apparell, but euer desyreth homely attyre, accompting no brauerye greater then vertue: who beholding hir vgly shape in a glasse, smyling saide: This face were faire, if it were tourned, noting that the inward motions woulde make the outwarde fauour but counterfait. For as the precious stone Sandastra, hath nothing in outward appearaunce but that which seemeth blacke, but being broken poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inwards desire, shineth like Chrisall. And this dare I auouch, that as the Troglodites which digged in the filthy ground for rotes, and found the inestimable stone Topason, which inritched them euer after; so he that seeketh after my youngest daughter, which is deformed, shall finde the great treasure of pietie, to comfort him during his life. Beautifull women are but like the Ermine whose skinne is deerest, whose carcasse is despised, the very vnow contrary wise, are they most cherished, when their soule is least loued.

Then ought I to take least care for hir, whom euery one that is honest will care for; so that I will ouerth my selfe with this worst waiton that euery one shall haue a

lower

lower shortly. Beautie cannot liue without a husband, wit will not, vertue shall not.

NOw Gentleman, I haue propounded my reasons, for euery one I must nowe aske you ẏ question. If it were your chaunce to trauaile to Sienna, and to see as much there as I haue told you here, whether would you chuse for your wife the faire fole, the wittie wanton, or the croked Saint.

When she had finished, I stode in a maze, seeing three lakes layed in one bayte, vncertaine to aunswere what might please hir, yet compelled to say somewhat, least I should discredit my selfe: But seeing all were whist, to heare my iudgment, I replyed thus.

LAdy Iffida, & Gentlewomen al, I meane not to trauel to Sienna to woe Beautie, least in comming home the ayre chaunge it, and then my labour be lost: neither to seeke so farre for wit, least she accept me a fole, when I might speede as well nerer hande, nor to sue to Vertue, least in Italy I be infected with vice: and so loking to get Iuppiter by the hande, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue sent his three Daughters into Englande, I would thus debate with them, before I would bargaine with them. I loue beautie wel, but I could not finde in my hart to marry a fole: for if she be impudent, I shall not rule hir: and if she be obstinate, she will rule me, and my self none of the wisest, me thinketh it wer no good match, for two foles in one bedare to many.

Wit of all things setteth my fancies on edge, but I would hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had as liefe she should want me too, for of all my apparell I would haue my cappe sit close.

Vertue, I cannot mislyke, which hetherto I haue ho-

noured, but such a crooked Apostle I neuer brooked: for vertue may well fat my minde, but it will neuer feede mine eye, and in mariage, as market folkes tell me, the husband should haue two eyes, & the wife but one, but in such a match it is as good to haue no eye as no appetite.

But to aunswere of three inconueniences, which I would chuse, (although each threaten a mischiefe) I must must needes take the wise wanton, who if by hir wantonnesse, she will neuer want where she lykes, yet by hir wit she wil euer conceale whom she loues, & to weare a horne and not know it, will do me no more harme, then to eate a Flye, and not see it.

Iffida I know not whether stood with mine aunswere, or not content with my opinion, replyed in this maner.

When Fidus, when you match, God sende you such a one as you lyke best: but be sure alwayes, ỹ your head be not higher then your hat. And thus faining an errant departed to hir lodging, which caused all the company to breake off their determined pastimes, leauing me perplexed with a hundred contrary imaginations.

For this Philautus thought I, that either I did not hit the question which she would, or that I hit it to ful against hir will: for to say the truth, wittie she was, and somewhat merry, but God knoweth so farre from wantonnes, as my self was from wisedome, & I as farre from thinking ill of hir, as I found hir from taking me well.

Thus all night tossing in my bedde, I determined the nert day, if any opportunitie wer offred, to offer also my importunate seruice. And found the time fit, though hir minde so froward, that to thinke of it my hart throbbeth, and to vtter it will bleede freshly.

The next day I comming to the gallery, wher she was solytarily walking with hir frowning cloth, as sick lately of the sullens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen, either walken abroad to take the ayre, or not yet ready to come out

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shake me hereafter, I am minded to shake you off now, saing but one request, whet I should lacke of his reaping, that is, that you never attempt by word or writing to sollicite your suite, which is no more pleasant to me, then the wringing of a sweight shoe.

When she had uttered these bitter words, she was going into hir chamber, but I that nowe had no staye of my selfe, began to stay hir, and thus again to replye.

PErceiue I Ida that where the streame runneth smoothest the water is deepest, and where the leaste smoake is, there to be the greatest fire: and whit the mildest countenaunce is, there to be the melancholiest conceits. I sweare to thee by the Gods, and there she interrupted me againe, in this maner.

FIdus the more you sweare the lesse I beleeue you, for it is a practise in Loue, to haue as little care of their othe as they haue of others honours, imitating Iuppiter, who neuer kept oath he swore to Iuno, thinking it lawfull in loue to haue as small regard of Religion, as he had of chastitie. And bicause I will not feede you with delayes, nor that you should comfort your selfe with triall, take this for a flatte answere, that as yet I meane not to loue any, and if I doe, it is not you; and so I leaue you. But once again I stayed hir steppes being nowe throughly heated as well with loue as with choler, and thus I thundered.

IF I had vsed the pollicie that hunters doe, in stayning of Hiena, it might haue stood me in stead, I had nowe won you: but comming of the right side, I am entangled my selfe, had it ben on the left side, I should haue inueigled thee. Is this the guerdon for good will, is this the courtesie of Ladies, the life of Courtiers, the foode of louers? My Idus, little doest thou know the force of affection, e

therefore thou rewardest it lightly, neither louing vs for loue to lyue with vs longer, nor giuing thankes like a Lady. If I should compare my blonde with thy birth, I am as mouble: if my wealth with thine as riche if conser qualities, not much inferiour: but in good will as farre aboue thee as thou art beyond me in pride.

Doest thou disdaine me because thou art beautifull, why coulours fade, when courtesie flourisheth. Doest thou reiect me for that thou art wise? why wit hauing folde all his carues lacketh many an ace of wisedome. But this is incident to women to loue those that leaste care for them and to hate those that most desire them, making a flacke of that, which they should vse for a foomacher.

And seeing it is so, better lost they are with a little grudge, then found with much griefe, better solde for sorrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation. Where all ones seruice be it neuer so great is neuer thought inough, when were it neuer so little, it is too much. When I had thus raged, she thus replyed.

FIdus, you goe the wrong way to the Wiwde, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauour. Wherein you followe the humour of Aiax, who loosing Achilles shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly with all those that are cholarike, that he hurt no man but himselfe, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet verely it is, that your anger, is lyke the wrangling of children, who when they cannot get what they wou'd haue by playe, they fal to crying, & not vnlyke the vse of foule gamsters, who hauing lost the maine by true iudgment, think to face it out with a false

oath,

death, and you vnwilling of my loue, which you required in
post, determine to hit it by spite. If you haue a commis-
sion to take vp Ladies, let me see it: if a priuiledge, let me
know it: if a custome, I meane to breake it.

You talke of your birth, when I know there is no
difference of bloods in a baten, and as little doe I esteeme
those that boast of their auncestours, and haue them-
selues no vertue, as I do of those that make of their loue
and haue no modestie. I know Nature hath prouided,
and I thinke our lawes allow it, that one may loue
when they list, and their time, not that they must loue when
others appoint them. [illegible]
Where as you bring in a rabble of reasons, as if
were to binde me against my will; I answere you that in
all respects I thinke you so farre to excell me, that I
cannot finde in my heart to match with you. For one of
so great wit as you are, to vouchsafe loue with one of
such pith as I am, were neither commendable nor expe-
dient, no more then a patrimony for Fustion to make
[illegible]
As for my beauty and wit, I had rather make them
better then they are, being now but vulgars by vertue,
then worse then they are, which would then be nothing
by vice.

Now where as you bring in I know not by what
proofe, for I thinke you were neuer taught of women
counsells, that there women be finer, where they are leall
beloued, then ought they not to practise the meanes to
appeale vs, seeing we haue made them our Goddesses, not
Fortune our Iuglers. When I consider your eyes are so
sharpe, that you cannot onely looke through a milstone,
but cleane through the minde, and so cunning, that you
can leuell at the disposions of women whom you neuer
knew, me thinkes thy you should vse the meanes, if you de-
sire to haue the ende, which is to hate those whome you
should forbeare. I maruell you [illegible]

make (yet out of feare) that women then loue most, when they be loathed most. And to the ende I might begin to your loue, I pray begin to hate me, that I may loue you. [illegible] on all touching your losing and finding, your hauing and selling, it is much doubted not, for as hard as you thinke me, so you might easier finde me a woman, then finde me that I should thinke my selfe lost, and rather had I be solde of you for a penny, then bought for you with a pounde. If you meane either to make an Artificer, or Occupation of Loue, I doubt not but you shall finde worke in the Court sufficient: but you shall neuer know the length of my foote, vntill by your cunning you get commendation. A Phasle nowe there is which belongeth to your shoppe borde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the pattorne, you shall put me a payre for as you doe not with the paire of left handed shoes. And I doubte not though you haue marred your first loue in the making, yet by the time you haue made two or foure loues, you will proue an expert workman: for as yet you are like the Taylors boy, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, because you are but a young beginner, that I will helpe you to as much custome and coyne, so as you will promise me to sow no false stitches, and when mine olde loue is worne threadbare, you shall take measure of a newe. [illegible] In the meane season vse not distemperate your selfe. Apelles was no good Painter the first day. For in euerie occupation one must first endeauour to beginne. He that will sell lawne must learne to folde it, and he that will make loue, must learne first to court it.

As she was in this vaine very pleasant, so I thinke she would haue bene very long, had not the Gentlewomen called her to walke, being so faire a daye, then the king

king hir leaue very courteously she left me alone, yet turning againe she sayd: will you not manne vs Fidus, being so proper a man? Yes quoth I, and without asking, had you ben a proper woman. Then smilyng she said: you should finde me a proper woman, had you ben a proper woman. And so she departed.

Now Philautus and Euphues, what a traunce was I left in, who bewailing my loue, was aunswered with hate: or if not with hate, with such a kinde of heate, as almost burnt the very bowells with-in me. What greater discourtesie could there possiblye rest in the minde of a Gentlewoman, then with so many nips, such bitter girdes, such disdainefull glickes, to aunswere him that honoured hir? What cruelties more vnfit for so comely a lady, then to spur him that galloped, or to let him bloud in the heart, whose veyne she should haue staunched in the teares? But it fared with me, as with the hearbe Basill, the which the more it is crushed, the soner it springeth, or the Rew, which the oftner it is cut, the better it growth, or the Poppy, which the more it is troden with the foote, the more it flourisheth. For in these extremities, beaten as it were to the ground with disdaine, my loue reacheth to the top of the house with hope, not vnlyke vnto a Tree, which though it be often felled to the harde rote, yet it buddeth againe, and getteth a toppe.

But to make an ende, both of my tale and my sorrowes, I will proceede, onely craving a lyttle patience, if I fall into mine olde passions: With that, Philautus came in with his spoake, saying: in faith Fidus, me thinketh I could neuer be weary in hearing this discourse, and I feare me the ende will be to soone, although I féele in my selfe the impression of thy sorrowes.

Yea quoth Euphues, you shal finde my friend Philautus so kinde hearted, that before you haue done, hée will be farther in loue with hir, than you were: for as your Lady saide, Philautus will be bounde to make loue as

whippe be regarded, where the sharpnesse of the sword is derided.

If thy lucke haue bene infortunate, it is a signe thy lyuing hath not bene Godly, for commonlye there commeth an ill ende, where there was a naughtye beginning.

But learne Philautus to lyue hére-after, as though thou shouldest not lyue at all, be constant to them that trust thée, trust them that thou hast tryed, dissemble not with thy friend, either for feare to displease him, or for mallyce to deceiue him, know this, that the best simples are very simple if the Philition could not applye them, that precious stones wer no better than Pebbles, if Lapidaries did not know them, that the best friend is worse than a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spreade on Playsters, Purgations must be vsed lyke drinke, not lyke Bathes, the counsayle of a friende must be fastened to the minde not to the eare, followed, not praysed, employed in good lyuing, not talked off, in good meaning.

I know Philautus we are in Englande, but I woulde we were not, not that the place is too base, but that wée are too badde, and God graunt thou haue done nothing, which may tourne thée to discredite, or me to displeasure. Thou sayest thou wert of late with Camilla, I feare mée too late, and yet perhappes too sone: I haue alwayes tolde thee, that she was too high for thée to clymbe, and too faire for others to catch, and too vertuous for anye to inueigle.

But wilde Horses breake high Hedges, though they can-not leape ouer them, eager Wolues barke at the Mone, though they cannot reach it, and Mercurie whistleth for Vesta, though he can-not winne hir.

For absenting my selfe, I hope they can take no cause of offence, neither that I know, haue I giuen any. I loue

not

not to be bold, yet would I be welcome, but gueſtes and fiſh, ſay we in Athens, are euer ſtale within three dayes, ſhortly I will viſite them, and excuſe my ſelfe, in the meane ſeaſon I thinke ſo well of them, as it is poſſible for a man to thinke of women, and how well that is, I appeale to thee, who alwayes madeſt them no worſe then ſaincts in heauen, and ſhrines in no worſe place then thy heart.

For anſwering thy ſuite I am not yet ſo haſtie, for accepting thy ſeruice, I am not imperious, for in friendſhippe there muſt be an equalytie of eſtates, and that may be in vs, alſo a ſimilitude of manners, and that cannot, vnleſſe thou learne a newe leſſon, & leaue the old, vntill which time I leaue thee: wiſhing thee well as to my ſelfe.

Euphues.

This letter was written in haſt, ſent with ſpeede, and anſwered againe in poſt. For Philautus ſeeing ſo good counſaile coulde not proceede of any ill conceipt, thought once againe to ſollicite his friend, and that in ſuch tearmes as he might be moſt agreeable to Euphues tune. In this manner.

To Euphues health in body,
and quietneſſe in minde.

In Muſicke there are many diſcords, before there can be framed a Diapaſon, and in contracting of good will, many iarres before there be eſtabliſhed a friendſhip, but by theſe meanes, the Muſicke is more ſweete, and the amitie more ſounde. I haue receiued thy letter, where-in there is as much good counſaile contained, as either I would wiſh, or thou thy ſelfe couldeſt giue: but euer thou harpeſt on that ſtring, which long ſince was out of tune, but nowe is broken, my in-

constantie.

Certes my good Euphues, as I cannot but commend thy wisedome in making a stay of reconciliation (for that thou findest so little stay in me) so can I not but meruaile at thy incredulitie in not beleeuing me, since y^ thou seest a reformation in me.

But it may be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealing by the obseruation of the starres, caused it at the last to cut the harde whetstone, saying that it skilled not how long things were a doing, but how well they were done.

And thou holdest me off with many delayes, vsing I know not what obseruations, thinking thereby to make me a friende at last, that shall laste: I praise thy good meaning, but I mislyke thy rigour.

Wel, thou shalt vse in what thou wilt, and doe that with a sleder twist, that more can do with a tough weth. As for my being with Camilla, good Euphues make there no more, least I winch, for deny I will not that I am wrong on the withers.

This one thing touching my selfe I saye, and before him that seeth all thinges I sweare, that hereafter I will neither dissemble to delude thee, nor picke quarrells to fall out with thee, thou shalt finde me constant to one, faithfull to none, in prayer deuout, in manners reformed, in life chaste, in words modest: not framing my fancie to the humour of loue, but my deeds to the rule of reason. And such a man, as heretofore meerily thou iestest I was, but now truely thou shalt finde I am: and so know thou art.

Then Euphues appoint the place where we may meete, and reconcile the minds which I confesse by mine owne follies were seuered. And if euer after this, I shall seeme iealous ouer thee, or bend towards my selfe the meanes I desire shamefully,

Thus

I thus attending thy speedye aunswere, for that delayes are perillous, especially as my case now standeth. Send thine ever to vse as thine owne.

Philautus.

Euphues seeing such speedye returne of an other aunswere, thought Philautus to be very sharpe set, for to recouer him, and weighing with him selfe, that often in marriages, there haue fallen out braules, where the chiefest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should hate in his heart at any time to hate. Furthermore, calling to his minde the good he might do to Philautus by his friendship, and the mischiefe that might ensue by his fellowes follye, aunswered him thus againe speedely, aswell to preuent the course hee might otherwise take, as also to prescribe what way he should take.

Euphues to his friend Philautus.

NEttels Philautus haue no prickells, yet they sting, and words haue no points yet they peirce: though outwardlye thou protest great amendement, yet oftentimes the softnesse of Wooll, which the Sexes sende, sticketh so fast to the skinne, that when one loketh it shoulde keepe him warme: it fetcheth blonde, and thy smoth talke, thy sweete promises may when I shal think to haue them performed, to delight me, be a corrosiue to destroy me.

But I will not call beyond the Mone, for that in all things I know there must be a meane.

Thou sweares to giue that thy lyfe shall be leade by my lyne, that thou wilt giue no cause of offence by thy disorders, nor take anye by my good meaning,

which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre, when thou shouldest iest, or follow thine owne will, when thou art to heare my counsaile, then will I departe from thee, and so display thee, as none that is wise shall trust thee, nor any that is honest shall lyue with thee.

I nowe am resolued by thy letter, of that whiche I was almost perswaded off, by mine owne coniecture, touching Camilla.

Why Philautus, art thou so mad with-out acquaintaunce of thy part or familiaritie of hirs, to attempt a thing which will not onely be a disgrace to thee, but also a discredite to hir? Thinkest thou thy selfe either worthy to wowe hir, or she willing to wedde thee? either thou able to frame thy tale to hir content, or she readie to giue eare to thy conclusions?

No, no Philautus, thou art to young to wowe in England, though old ynough to winne in Italy, for here they measure more the man by the qualities of his minde, then the proportion of his body. They are to expert in loue, hauing learned in this time of their long peace, euery winckle that is to be seene or imagined.

It is neither an ill tale well tolde, nor a good historye made better, neither inuention of new fables, nor the reciting of old, that can either allure in them an appetite to loue, or almost an attention to heare.

It fareth not with them as it doth with those in Italy, who preferre a sharpe wit, before sounde wisedome: or a proper man before a perfect minde: they lyue not by shadowes, nor feede of the Ayre, nor lust after winde. Their loue is not tyed to Art, but reason, not to the precepts of Ouid, but to the perswasions of honestie.

But I cannot but meruaile at thy audacitie, that thou

thou diddest once dare to moue hir to loue, whome I alwayes feared to sollicite in questioning, aswell doubting to be gravelled by hir quicke and ready wit, as to be confuted, by hir graue and wise answeres.

But thou wilt say she was of no great birth, of meaner parentage, than thy selfe. But Philautus, they be most noble, who are commended more for their perfection, then their petegree, and let this suffice thee, that hir honour consisted in vertue, beautie, wit, not blood, auncestours, antiquitie. But more of this, at our next meeting, where I thinke I shall be merry to heare the discourse of thy madnesse, for I imagine to my selfe, that she handled the very hardly, considering both the place she serued in, and the person that serued hir. And sure I am she did not hang for thy mowing.

A Phœnix is no foode for Philautus, that daintie tooth of thine, must be pulled out, els wilt thou surfette with desire, and that Eagles eye picked out, els will it be daseled with delyght. Thy counsayle must rule thy conceipt, least thou confound vs both.

I will this enening come to thy lodging, wher we will conferre. And till then, I commend me to thee.

Thine euen to die, if thou be thine owne.

Euphues

This letter was so thankfully receiued of Philautus, that he almost ran beyonde himselfe for ioye, preparing all thinges necessary, for the entertainment of his friend, who at the houre appointed failed not. Many embracings there were, much straunge courtesie, many prettie glaunces, being almost for the time but straungers, bicause of their long absence.

But growing to questioning one with another, they fell to hir whole discourse of Philautus loue, who left nothing vnsaid that before I put in, which I must omit, least I

thou court hir, thy priuate heart now in Naples is none of the best, yet diddest thou follow hir, Camilla exceeding all, wher thou wast to haue least hope, thou hast woed not without great hazard to thy person, and griefe to mine.

I haue perused hir letters which in my simple iudgement are so farre from allowing thy suit, that they seeme to loath thy seruice. I will not flatter thee in thy follies, she is no matche for thee, nor thou for hir, the one wanting liuing to mainteine a wife, the other birthe to aduaunce an husband. Surios whom I remember thou diddest name in thy discourse, I remember in the Court, a man of great birth and noble blood, singular wit & rare personage, if he goe about to get credite, I muse what hope thou couldest conceiue to haue a good countenance. Well Philautus, to set downe precepts against thy Loue, will nothing preuaile, to perswade thee to goe forward, were very perillous, for I know in the one, loue will regard no lawes, & in the other perswasions can purchase no better liu. Thou art too heady to enter in, wher no hed can helpe one out.

Theseus would not goe into the Laberinth without a threde that might shew him the way out, neither any wise man enter into the croked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begon in an houre, but so duly be taken in hande, and by length of time finished: resembling Zeuxis that wise Paynter, who in things, that he would haue last long, toke greatest leasure.

I haue not forgotten thy Epistles Frauncis, which the Lady Flauia gaue thee for a Violette, and by thy discription, though she be not equal with Camilla, yet is she fitter for Philautus. If thy humour be such, nothing can please it but loue, cast thy mynde on hir, conferre the impossibilytie thou hast to winne Camilla, with the lightyhode thou mayst haue to enioy thy Violet: and in

this

this I will endeauour both my wyt and my good will, so that nothing shal want in mée, that may worke ease in thée. Thy Violet if she be honest, is worthy of thée, beautifull thou sayest she is, and therefore to worthy: Hoat fire is not onely quenched by the cléere Fountaine, nor loue only satisfied by the faire face. Therefore in this tell me thy minde, ý either we may proceede in that matter, or séeke a new medicine. Philautus thus replyed.

O My good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy counsayle, it is easie to fall into a nette, but hard to get out. Notwithstanding I will goe against the haire in all thinges, so I may please thée in any thing, O my Camilla. With that Euphues stayed him, saying.

HE that hath sore eyes must not behold the candle, nor he that would leaue his loue, fall to the remembring of his Lady, the one causeth the eye to smart, the other the heart to bléede: well quoth Philautus, I am content to haue the wound searched, yet vnwilling to haue it cured, but sithens that sicke men are not to prescribe diets but to kéepe them, I am ready to take potions, and if welth serue, to paye thée for them, yet one thing maketh me to feare, that in running after two Hares, I catch neither.

And certeinely quoth Euphues, I know many good hunters that take more delight to haue the Hare on foote, and neuer catch it, then to haue no crye: yet kill in the fourme: where-by I gesse, there commeth greater delight in the hunting, then in the eating. It may be sayde Philautus, but I were then very vnfit for such pastimes, for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truely aunswered Euphues, you are worse made for a hound then a hunter, for you marre your sent with carren before you start your game, which maketh you hunt

oftentimes counter, where-as if you had kept it pure, you might ere this tyme haue tourned the Hare you winded, and caught the game you courſed. Why then I perceiue quoth Philautus, that to talke with Gentlewomen, touching the diſcourſes of loue, to eate with them, to conferre with them, to laugh with them, is as great pleaſure as to enioy them, to the which thou mayſt by ſome fallacie driue me, but neuer perſwade mée: For then were it as pleaſant to behold fruit, as to eate them, or to ſée fayre bread as to taſt it. Thou erreſt Philautus, ſayd Euphues, if thou be not of that minde, for he that commeth into fine gardes is as much recreated to ſmell the flower, as to gather it. And many we ſée more delighted with pictures, then deſirous to be Painters: the effect of loue is faith, not luſt, delightfull conference, not deteſtable concupiſcence, which beginneth with folly, and endeth with repentaunce. For mine owne part, I would wiſh nothing, if againe I ſhould fall into that vaine, then to haue the company of hir in common conference that I beſt loued, to heare hir ſober talke, hir wyſe aunſweres, to behold hir ſharpe capacitie, and to be perſwaded of hir conſtancie: and in theſe things do we onely differ from brute beaſtes, who haue no pleaſure but in ſenſuall appetite. You preach hereſie, quoth Philautus, and beſides ſo repugnant to the text you haue taken, that I am more ready to pull the out of thy Pulpit, then to beléeue thy gloſes.

I loue the company of women well, yet to haue them in lawful Matrimony, I like much better, if thy reaſons ſhold go as currant, then were loue no torment, for hardly doth it fall out with him, that is denyed the ſight & talke of his lady. Hungry ſtomackes are not to be fed with ſayinges againſt ſurfettings, nor thirſt to be quenched with ſentences againſt drunkenneſſe. To loue women & neuer enioy them, is as much as to loue wine, & neuer taſt it, or to be delighted with faire apparel, & neuer wear it. And idle loue is that, & fit for him that hath nothing but cares, ỳ is ſatiſfied

to

to heare hir ſpeake, not deſirous to haue himſelf ſpæd. Why then Euphues, to haue the picture of his Lady, is as much, as to enioy hir preſence, and to reade hir letters, of as great force, as to heare hir anſweres: which if it be, my ſuite in loue ſhoulde be as muche to the painter to drawe hir with an amiable face, as to my Lady to write an amorous letter, both which, with little ſuite being obteined, I may liue with loue, and neuer wet my foote, nor breake my ſlæpes, nor walke my money, nor torment my minde.

But this worketh as much delight in the minde of a louer, as the Apples that hang at Tantalus noſe, or the Riuer that runneth cloſe by his chinne. And in one word, it would doe me no more good, to ſée my Lady and not to embrace hir, in the heate of my deſire, then to ſée fire, and not to warme me in the extremitie of my colde.

No, no Euphues, thou makeſt Loue nothing but a continuall woing, if thou barre it of the effect, and then is it infinite, or if thou allow it, and yet forbid it, a perpetuall warfare, and then is it intollerable. From this opinion no man ſhall with-drawe mée, that the ende of fiſhing is catching, not angling: of birding, taking, not whiſtling: of loue, wedding, not wooing. Other-wiſe it is no better then hanging. Euphues ſmilyng to ſée Philautus ſo earneſt, vrged him againe, in this manner.

WHy Philautus, what harme were it in loue, if the heart ſhoulde yælde his right to the eye, or the fancie his force to the eare. I haue read of many, and ſome I know, betweéne whom there was as feruent affection as myght be, that neuer deſired any thing, but ſwæt talke, and continuall company at bankets, at playes, and other aſſemblyes, as Phrigius and Pieria, whoſe conſtant fayth was ſuche, that there was neuer worde nor thought of any vncleanneſſe. Pigmalion loued his Ivory image, being enamored only by ỹ ſight, ꝛ why ſhuld not the chaſt loue of others, be builded rather in agræing in heauenly meditatiõs, then

temporall actions. Beléeue me Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinion thou holdest, as I am. Philautus thinking no greater absurditie to be held in the world then this, replyed before the other could ende, as followeth.

IN déede Euphues, if the King would resigne his right to his Legate, then were it not amisse for the heart to yéelde to the eyes. Thou knowest Euphues that the eye is the messenger of loue, not the Maister, that the eare is the carryer of newes, the heart the disgester. Besides this suppose one haue neither eares to heare his Ladie speake, nor eyes to sée hir beautie, shall he not therefore be subiect to the impression of loue. If thou answere no, I can alledge diuers, both deafe and blinde, that haue béene wounded, if then graunt it, then confesse the heart must haue his hope, which is neyther séeyng nor hearyng, and what is the third?

Touching Phrigius and Peria, thinke them both fooles in this, for he that keepeth a Hen in his house to cackle and not lay, or a Cocke to crowe and not to treade, is not vnlike vnto him that hauing sowen his wheat neuer reapeth it, or reaping it neuer thresheth it, taking more pleasure to sée faire corne, then to eate fine bread: Pigmalion maketh against this, for Venus séeing him so earnestly to loue, and so effectually to pray, graunted him his request, which had he not by importunate suite obtained, I doubt not but hée would rather haue hewed hir in péeces then honoured hir with passions, and set hir vp in some Temple for an image, not kept hir in his house for a wife. He that desireth onely to talke and viewe without any farther suite, is not farre different from him, that liketh to sée a paynted rose better then to smell to a perfect Violet, or to heare a bird sing in a bushe, rather then to haue hir at home in his owne cage.

This will I followe, that to pleade for loue, and

request

requeſt nothing but lookes, and to deſerue woꝛkes, and liue only by woꝛds, is as one ſhould plowe his ground and neuer ſowe it, grinde his colours and neuer paint, ſaddle his hoꝛſe and neuer ryde.

As they were thus communing, there came from the Ladie Flauia a Gentleman who inuited them both that night to ſupper, which they with humble thankes giuen pꝛomiſed to doe ſo, and till ſupper time I leaue them debating their queſtion.

Nowe Gentlewomen in this matter I would I knew your mindes, and yet I can ſomewhat geſſe at your meaninges, if any of you ſhoulde loue a Gentleman of ſuche perfection as you can wiſhe, woulde it content you onely to heare him, to ſée him daunce, to marke his perſonage, to delight in his witte, to wonder at all his qualities, and deſire no other ſolace? If you lyke to heare his pleaſant voice to ſing, his fine fingers to play, his pꝛoper perſonage to vndertake any eꝛployte, woulde you couet no moꝛe of your loue? As good it were to be ſilent and thinke no, as to bluſh and ſay I.

I muſt néeds conclude with Philautus, though I ſhould cauill with Euphues, that the ende of loue is the full fruition of the partie beloued, at all times and in all places. Foꝛ it cannot followe in reaſon, that bicauſe the ſauce is good which ſhould pꝛouoke myne appetite, therfoꝛe I ſhould foꝛ-ſake the meate foꝛ which it was made. Beléeue me the qualities of the minde, the beautie of the bodie, eyther in man oꝛ woman, are but the ſauce to whette our ſtomakes, not the meate to fill them. Foꝛ they that liue by the view of beautie ſtill loke very leane, and they that fede onely vpon vertue at bꝛoꝛde, will goe with an hungry belly to bedde.

But I will not craue here-in your reſolute aunſwere, bicauſe betweéne them it was not determined, but euery one as he lyketh, and then.

Euphues and Philautus being nowe againe ſent foꝛ to

the Lady Flauia hir houſe, they came preſently, where they founde the worthy Gentleman Surius, Camilla, Miſtres Frauncis, wᵗ many other Gentlemen & gentlewomen. At their firſt entrance doing their duetie, they ſaluted all the companie, and were welcommed.

The Lady Flauia entertayned them both very louingly, thanking Philautus for his laſt company, ſaying bee merry Gentleman, at this time of the yeare a Violette is better then a Roſe, and ſo ſhee aroſe and went hir way, leauing Philautus in a muſe at hir words, who before was in a maze at Camillas lokes. Camilla came to Euphues in this manner.

I am ſory Euphues that we haue no greene Ruſhes, conſidering you haue beene ſo great a ſtraunger, you make me almoſt to thinke that of you which commonly I am not accuſtomed to iudge of any, that either you thought your ſelfe to good, or our cheere to badde, other cauſe of abſence I cannot imagine, vnleſſe ſeeing vs very idle, you ſought meanes to be well imployed, but I pray you hereafter be bolde, and thoſe thinges which were amiſſe ſhall be redreſſed, for we will haue Quailes to amende your commons, and ſome queſtions to ſharpen your wittes, ſo that you ſhall neither finde faulte with your dyet for the groſenelle, nor with your exerciſe for the eaſinelle. As for your fellowe and friende Philautus, we are bound to him, for he would oftentimes ſee vs, but ſeldome eate with vs, which made vs thinke that he cared more for our company, then our meate.

Euphues as one that knewe his good, anſwered hir in this wiſe.

Fayre Lady, it were vnſeemely to ſtrewe greene ruſhes for his comming, whoſe company is not worth a ſtrawe, or to accompt him a ſtranger whoſe boldneſſe hath bin ſtrange to all thoſe that knew him to be a ſtraunger.

The ſmall abilitie in me to requite, compared with the great cheere I receiued, might happly make me refrayne, which

which is contrary to your coniecture: Whether was I euer so busied in any weightie affaires, which I accompted not as lost time in respect of the exercise I alwayes founde in your company, which maketh me thinke that your latter obiection proceeded rather to conuince me for a treuant, then to manifest a trueth.

As for the Quailes you promise me, I can be content with beefe, and for the questions they must be easie, els shall I not answere them, for my wit will shew with what grosse diet I haue beene brought vp, so that conferring my rude replies with my base birth, you wil think that meane cheare will serue me, and reasonable questions deceiue me, so that I shall neither finde fault for my repast, nor fauour for my reasons. Philautus in deede taketh as much delyght in good companie as in good cates, who shall aunswere for himselfe, with that Philautus saide.

Truely Camilla, where I thinke my selfe welcome, I loue to be bolde, and when my stomake is filled, I care for no meate, so that I hope you will not blame me, if I come often and eate little.

I doe not blame you by my faith quoth Camilla, you mistake me, for the oftner you come the better welcome, and the lesse you eate, the more is saued.

Much talke passed, which being onely as it were a repetition of former thinges, I omitte as superfluous, but this I must note, that Camilla earnestly desired Surius to bee acquainted with Euphues, who very willingly accomplished hir request, desiring Euphues for the good report hee had heard of him, that he wold be as bold with him, as with any one in England, Euphues humbly shewing his duetie, promised also as occasion shoulde serue, to trye, him.

It nowe grew toward Supper time, when the table being couered, and the meate serued in, Lady Flauia placed Surius ouer against Camilla, and Philautus next Mistresse Frauncis, shee toke Euphues and the rest, & placed

them in ſuch order, as ſhe thought beſt. What cheere they had I know not, what talke they vſed, I heard not: but Supper being ended, they ſate ſtill, the Lady Flauia ſpeaking as followeth.

GEntlemen and Gentlewomen theſe Lenten Euenings be long, and a ſhame it were to goe to bedde: cold they are, and therefore folly it were to walke abroad: to playe at Cardes is common, at Cheſſes tedious, at Dice vnſeemely, with Chriſtmaſſe games, vntimely. In my opinion therefore, to paſſe away theſe long nightes, I would haue ſome paſtime that might be pleaſaunt, but not vnprofitable, rare, but not without reaſoning: ſo ſhall we all accompt the Euening well ſpent, be it neuer ſo long, which other-wiſe would be tedious, were it neuer ſo ſhort.

Surius the beſt in the company, and therefore beſt worthy to anſwere, and the wiſeſt, and therefore beſt able, replyed in this manner.

GOod Madame, you haue preuented my requeſt with your owne, for as the caſe nowe ſtandeth, there can be nothing either more agreeable to my humour, or theſe Gentlewomens deſires, to vſe ſome diſcourſe, aſwell to renue olde traditions, which haue bene heretofore vſed, as to encreaſe friendſhip, which hath bene by the meanes of certeine odde perſons defaced. Euery one gaue his conſent with Surius, yelding the choyce of that nightes paſtime, to the diſcretion of the Lady Flauia, who thus propoſed hir minde.

Your taſke Surius ſhall be to diſpute with Camilla, and chuſe your owne argument, Philautus ſhall argue with miſtreſſe Frauncis, Martius with my ſelfe. And all hauyng finiſhed their diſcourſes, Euphues ſhal be as iudge, who hath done beſt, and whatſoeuer he ſhall allot either for reward, to the worthieſt, or for penance to the worſt, ſhal be preſently accompliſhed. This liked them all exceedingly. And thus

Surius

Surius with a good grace, and pleasant speach, began to enter the lists with Camilla.

FAyre Lady you know I flatter not, I haue read that the sting of an Aspe were incurable, had not nature giuen them diuine eyes, and the beautie of a woman no lesse infectious, had not nature bestowed vpon thē gentle hearts, which maketh me ground my reason vpon this common place, that beautifull women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though no more than goddesses, yet no lesse then Saintes, all these thinges graunted, I vrge my question without condition.

If Camilla, one wounded with your beautie (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to trye it, I driue you to so narrow a point, that were you neuer so incredulous, he should proue it, ye so farre to be from suspition of deceipt, that you would confesse he were cleane from distrust, what aunswere would you make, if you graunt your consent, or what excuse if you deny his curtesie.

Camilla, who desired nothing more then to be questioning with Surius, with a modest countenaunce, yet somewhat bashfull (which added more commendation to his speach then disgrace) replyed in this manner.

THough there be no cause noble Gentleman, to suspect an iniury where a good turne hath bene receiued, yet is it wisedome to be carefull, what aunswere be made, wher the question is difficult. I haue heard that the Tortoise in India, when the Sunne shineth swimmeth aboue the waters with his backe, and being delighted with the fayre weather, forgetteth his selfe, vntill the heate of the Sunne so harden his shell, that she cannot sinche when she would, whereby she is caught. And so may it fare with me, that in this good company displaying my minde, hauing more regarde to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some

thing, I should not vtter, which happely the itching eares of young gentlemen would so canuas, that when I would call it in, I cannot, and so be caught with the Tortoise, when I would not.

Therefore if any thing be spoken either vnwares or vniustly, I am to craue pardon for both: hauing but a weake memory, and a worse wytte, which you cannot deny me for that we saye women are to be borne with all if they offend against their wills, and not much to be blamed if they trip with their wills, the one proceeding of forgetfulnesse, the other, of their naturall weaknesse, but to the matter.

IF my beautie (which God knowes how simple it is) should entangle any with desire, then should I thus thinke, that either he were enflamed with lust rather then loue (for that he is moued by my countenance, not enquiring of my conditions,) or els that I gaue some occasion of lightnesse, because he gathereth a hope to speede, where he neuer had the heart to speak. But if at the last I should perceiue that his Faith were tryed lyke golde in the fire, that his affection proceded from a minde to please, not from a mouth to delude, then would I either answere his loue with lyking, or weane him from it by reason. For I hope sir you will not thinke this, but that there should be in a woman as well a tongue to deny, as in a man to desire, that as men haue reason to lyke for beautie, where they loue, so women haue wit to refuse for sundry causes, wher they loue not.

Other twelue boote will bound to lurk an inconuenience, that whose euer serued vs, we should aunswere his suite, when in euery respect we mislyke his conditions, so that Nature might be saide to frame vs for others humours, not for our owne appetites. Whereto to some we should be thought verie courteous, but to the most, scarce honest. For mine owne part, if there be any thing in me

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to be lyked of any, I thinke it reason to bestowe on such a one, as hath also somewhat content to me, so that where I knowe my selfe loued, and doe loue againe, I would vpon iust tryall of his constancie, take him. Surius without any stoppe or long pause, replyed presently.

LAdy if the Tortoyse you spake off in India, were as cunning in swimming, as you are in speaking, he wold neyther feare the heate of the Sunne, nor the ginne of the Fisher. But that excuse was brought in, rather to shewe what you could say, then to craue pardon, for that you haue sayde. But to your answere.

What your beautie is, I will not here dispute, least either your modest eares should glowe to heare your owne prayses, or my smoth tongue trippe in being curious to your perfection, so that what I cannot commend sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also merciful, and so drawing by the face of hir beautie, all other morall vertues, for as one ring being touched with the Loadstone draweth another, and that his fellowe, till it come to a chaine, so a Lady endewed with beautie, pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be a rare perfection.

Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne eyes, neither by your wordes when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and could not speake, or blinde, and could not see, yet should you be beloued, which argueth plainly, that the eye of the man is the arrowe, the beautie of the woman the white, which shooteth not, but receiueth, being the patient, not the agent: vppon tryall

you confesse you would trust, but what tryall you require you conceale, which maketh mée suspecte that eyther you woulde haue a tryall without meane, or without ende, eyther not to be sustained being impossible, or not to be finished being infinite. Wherein you woulde haue one runne in a circle, where there is no way out, or build in the ayre, where there is no meanes holde.

This triall Camilla must be sifted to narrower points, least in seeking to trie your louer like a Jenet, you tyre him like a Jade.

Then you require this libertie (which truely I can not denie you) that you may haue the choyce as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you woulde bestowe your loue on: yet craftily hyding what properties eyther please you best, or like women well: where in againe you moue a doubt, whether personage, or wealth, or witte, or all, are to be required: so that what with the close tryall of his fayth, and the subtill wishing of his qualities, you make eyther your Louer so holy, that for fayth he must be made all of trueth, or so exquisite that for shape hée must be framed in ware: which if it be your opinion, the beautie you haue will bée withered before you be wedded, and your wowers god olde Gentlemen before they be spéeders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this answere.

IF your position be graunted, that where beautie is, there is also vertue, then myght you adde that where a fayre flower is, there is also a sweete sauour, which howe repugnaunt it is to our common experience, there is none but knoweth, and howe contrary the other is to trueth, there is none but seeth. Why then doe you not set downe this for a rule which is as agreeable to reason, that Rhodope being beautifull, (if a good complection and fayre sauour be deare-

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med beautie) was also vertuous, that Lais vnstedfast was also honest: that Phrine surpassing them both in beautie, was also curteous: But it is a reason among your Philosophers, that the disposition of the minde, followeth the composition of the body, how true in arguing it may be, I know not, howe false in tryall it is, who knoweth not. Beautie, though it be amiable, worketh many things contrary to his kinde shew, not vnlyke vnto Siluer, which being white, drawyeth blacke lynes, or resembling the tall trees in Ida, which allured many to rest in them vnder their shadow, and then inkeard them with their teare. Howe where as you sette downe, that loue commeth not from the eyes of the woman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the truth, as the head from the toe. For were a Ladye blinde, in what can she be beautifull if dumbe, in what manifest his will, when as the eye hath euer ben thought the pearle of the face, and the tongue the Ambassadour of the heart. If there were suche a Lasie in this company as Surius, that should winke with both eyes when you would haue him see your amorous lokes, or be no blabbe of his tongue, when you would haue him answere of your questions, I can not thinke, that eyther his dexterous gestures, or his louyte and redd complexion could moue you to loue.

Although this might somewhat procure your liking, that doing what you lyst she will not let it, and speaking what you would, she will not vtter it, two notable vertues and rare in our Ser, patience and silence.

But why talke I about Ladyes that haue no eyes, when there is no man that will loue them, if he him selfe haue eyes. More reason there is to woe one that is dumbe, for that she can not deny your suite, and yet hauing eares to heare, she may as well giue an answere with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the